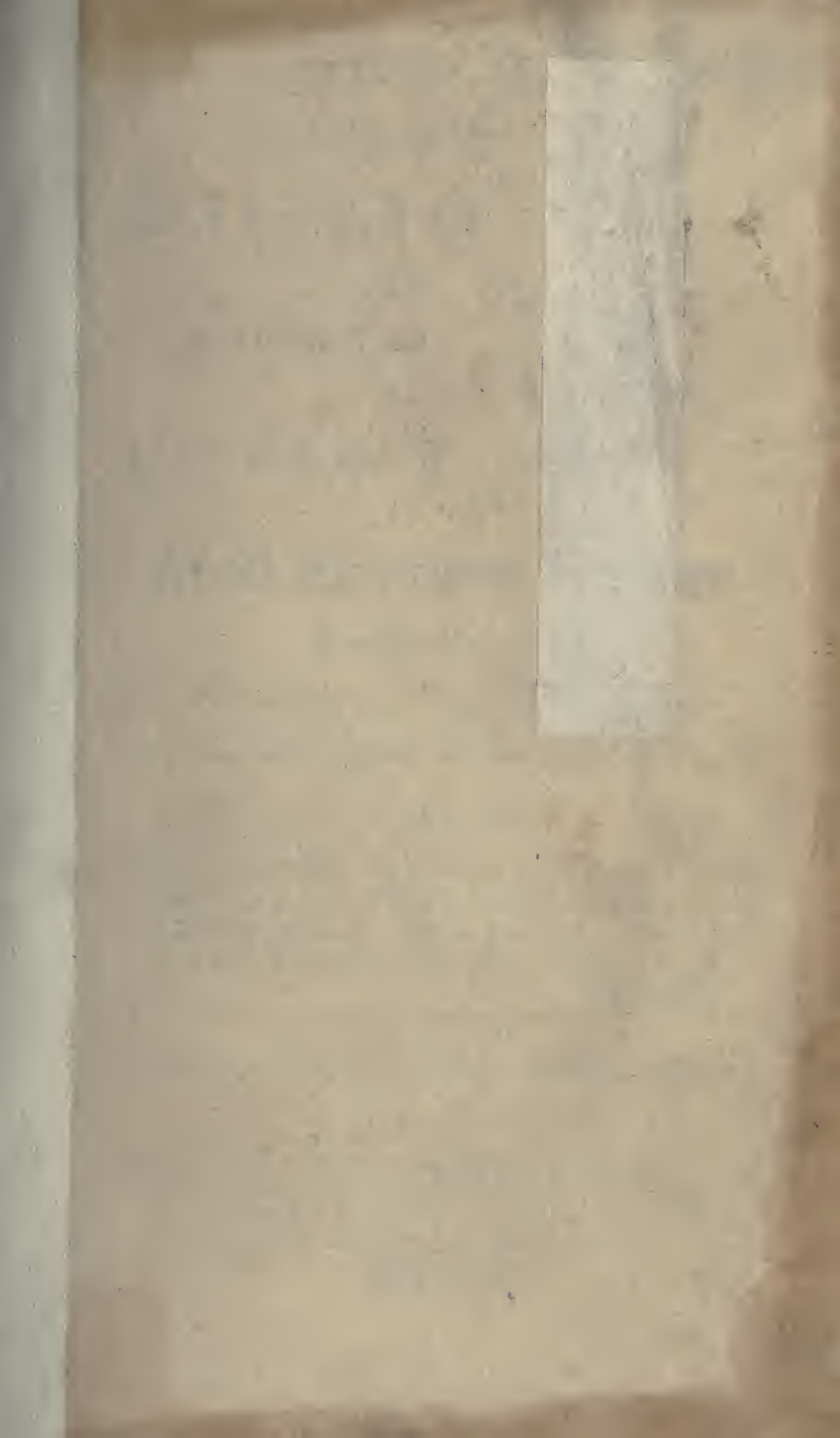
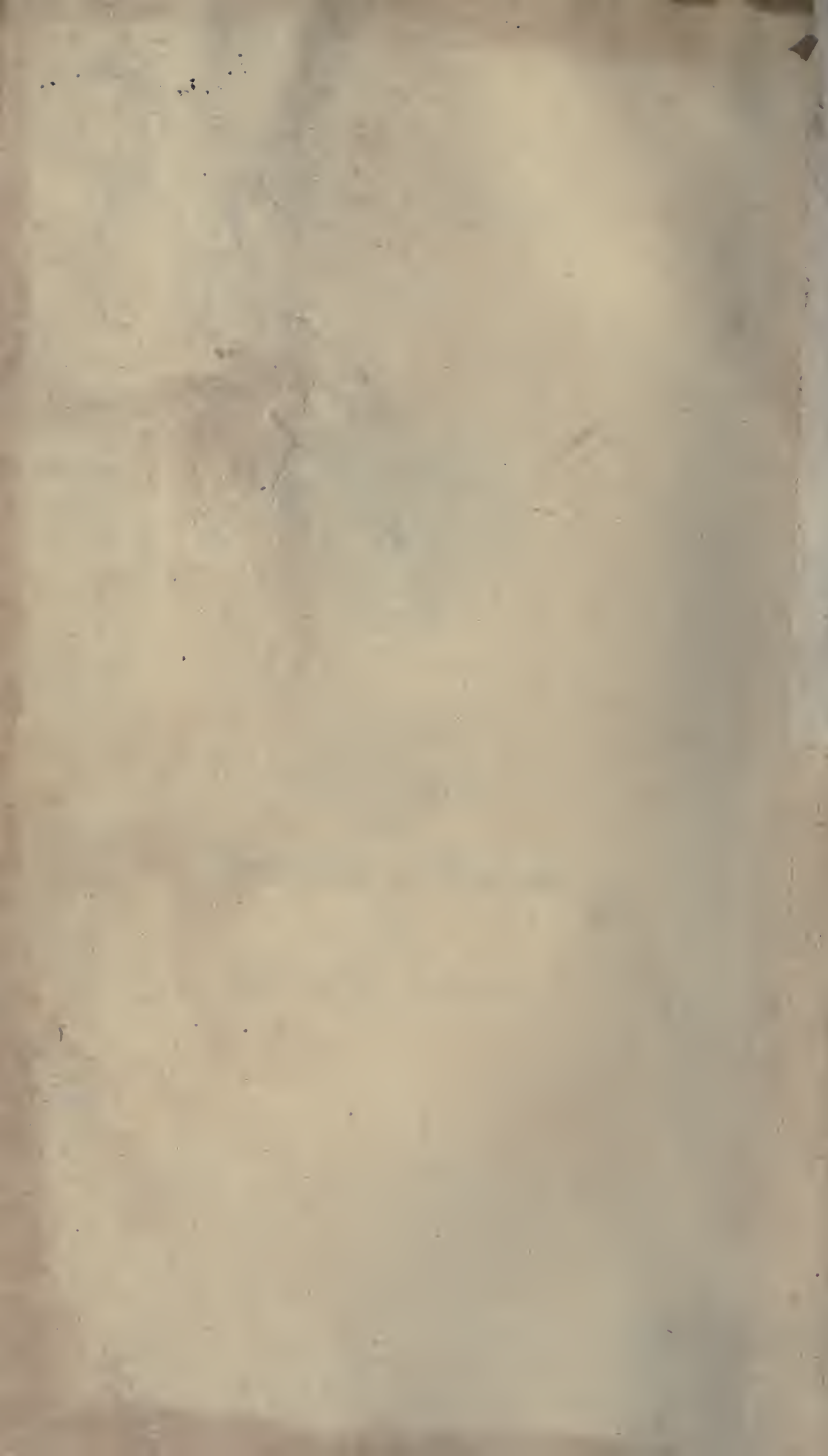




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D.

DACIER (ANDREW) an eminent French critic and philologer, was born of protestant parents at Castres in Upper Languedoc, upon the 6th of April 1651, and had his education in the college there; but, when the direction of it was given, in the year 1664, to the jesuits alone, his father sent him to the university of Puylousens, and afterwards to that of Saumur, that he might finish his classical studies under Tanneguy le Fevre, or Tanaguil Faber. This excellent master was so taken with mr. Dacier's uncommon genius and inclination for learning, that he kept him alone in his house, after he had dismissed the rest of his pupils; and here mr. Dacier conceived that affection for mr. Le Fevre's celebrated daughter, which ended at length in a marriage. Mr. Le Fevre dying on the 12th of September, 1672, mr. Dacier returned to his father; and after some time went to Paris, in order to gain a settlement there to his advantage. After a journey or two he got recommended to the duke of Montausier, governor to the dauphin, who put him in the list of the commentators for the use of the dauphin, and engaged him in an edition of Pompeius Festus. This he published in quarto at Paris in 1681, and it was again published in quarto at Amsterdam in 1699; which edition is preferable to that of Paris, because

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there are added to it the entire notes of Joseph Scaliger, Fulvius Urfinus, and Antony Augustinus, and the new fragments of Festus. His Horace, with a French translation, and notes critical and historical, came out at Paris in ten volumes 12mo, in 1681, and has often been printed since. The best edition of this work is that of Amsterdam, 1726, consisting of the same number of volumes in the same size. Another edition was printed at Amsterdam in eight volumes 12mo, to which were added the translation and notes of Father Sanadon, published at Paris in two volumes 12mo, in the year 1728. The title runs thus: *Oeuvres d'Horace, en Latin, traduites en Francois par m. Dacier et le p. Sanadon, avec les remarques de l'un et de l'autre.* Mr. John Masson made several animadversions upon monsieur Dacier's notes on Horace, in his life of that poet, printed at Leyden in 1708; which occasioned mr. Dacier to publish "*Nouveaux eclaircissemens sur les oeuvres d'Horace, &c.*" that is, 'New explications upon the works of Horace, with an answer to the criticisms of mr. Masson, a refugee minister in England.' He treats mr. Masson's book with great contempt; and, speaking of verbal criticism, styles it "*The last effort of reflection and judgment,*" in which he will no doubt be thought by many to have been not a little biassed in favour of his profession. These *Nouveaux eclaircissemens, &c.* are to be found in Sanadon's edition of Dacier's Horace. The next specimen of his learning was in the edition he gave of "*S. Anastasii Sinaitæ anagogicarum contemplationum in Hexaameron, lib. xii, &c.*" that is, "*The twelfth book of the anagogical contemplations of St. Anastasius, monk of mount Sinai, upon the creation of the world, now first published, together with notes and a Latin translation.*" This was published in quarto at London, 1682.

In the year 1683, mr. Dacier married mademoiselle Le Fevre; and in September, 1685, abjured with his lady the protestant religion. We shall say more of this, and of their settling at Paris, in our account of her. Mr. Dacier's marriage seems to have interrupted his literary pursuits considerably; for we hear no more of him till the year 1691, and then he proceeded to oblige the world with new publications. In that year he published a French translation of "*The moral reflections of the emperor Marcus Antoninus, with notes,*" in two volumes 12mo. Madam Dacier had a hand in this work. In 1692, he published "*La poetique d'Aristote,*" &c.

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“ &c. that is, Aristotle’s poetics, containing the most exact
 “ rules of judging of an heroic poem, and of theatrical wri-
 “ tings, as tragedy and comedy; translated into French,
 “ with critical remarks upon the whole work.” In 4to.
 This work was reprinted in Holland in 12mo; and some
 have asserted it to have been mr. Dacier’s masterpiece. In
 1693, he published a French translation, with notes, of
 “ The Oedipus and Electra of Sophocles,” in 12mo; but
 not with the same success as the poetics just mentioned. We
 have already mentioned six publications of mr. Dacier; the
 rest shall now follow in order; for the life of this learned
 man, like that of most others, is little more than a history of
 his works. He published, 7. “ Vies des hommes illustres,
 “ &c. that is, Plutarch’s lives of illustrious men, translated
 “ into French, with notes.” Tom. i. Paris, 1694, in
 8vo. This essay, which contains only five lives, is the be-
 ginning of a work, which he afterwards finished. 8. “ Les
 “ ouvrages d’Hippocrate, &c. that is, The works of Hippo-
 “ crates, translated into French, with notes; and compared
 “ with the manuscripts in the king’s library.” Paris, 1697,
 two volumes in 12mo. The Journal des Savans speaks
 well of this version. 9. “ Les ouvrages de Platon, &c. that
 “ is, the works of Plato, translated into French, with notes,
 “ and the life of that philosopher, with an account of the
 “ principal doctrines of his philosophy.” 1699, two vo-
 lumes in 12mo. These are only some of Plato’s pieces.
 10. “ La vie de Pythagore, &c. that is, The life of Pytha-
 “ goras, his symbols, and golden verses, The life of Hiero-
 “ cles, and his commentary upon the golden verses.” 1706,
 two volumes in 12mo.

In the year 1695, mr. Dacier had succeeded mr. Felibien
 in the academy of inscriptions, and mr. Francis de Harlay,
 archbishop of Paris, in the French academy. In 1701, a
 new regulation was made in the academy of inscriptions, by
 which every member was obliged to undertake some useful
 work suitable to his genius and course of studies: and, in
 conformity to this order, mr. Dacier had made this translation
 of “ The life of Pythagoras,” &c. 11. “ Le manuel
 “ d’Epictete, &c. that is, The manual of Epictetus, with
 “ five treatises of Simplicius upon important subjects, relating
 “ to morality and religion, translated into French, with
 “ notes.” 1715, two volumes in 12mo. The authors of
 the Europe Savante of January, 1718, having criticised the
 specimen, which he had given of his translation of Plutarch’s

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lives, he printed, 12. "An answer to them," and inserted it in the journal des Savans of the 25th of June, and the 11th of July, 1718. 13. "Vies des hommes illustres de Plutarque, &c. that is, Plutarch's lives of illustrious men, revised by the manuscripts, and translated into French, with notes historical and critical, and the supplement of those comparisons, which are lost. To which are added those heads, which could be found, and a general index of matters contained in the work." Paris, 1721, eight volumes in 4to: Amsterdam, 1723, nine volumes in 8vo. This work was received with applause, and supposed to be well done; yet not so, say the authors of the Bibliotheque Françoise, as to make the world at once forget the translation of Amyot, obsolete as it is. Mr. Dacier published some other things of a lesser kind, as, 14. "Discours, &c. A speech made in the French academy, when he was admitted into it in the room of mr. Harlay. 15. Answers, which he made, as director of the academy, to the speech of mr. Cousin in 1697, and to that of mr. de Boze in 1715." These two pieces are inserted in the collections of the French academy. 16. "Dissertation sur l'origine de la satyre, that is, A dissertation upon the origin of satyr." This is inserted in the second volume of the memoirs of the academy of belles lettres in 1717. 17. "Notes sur Longin; that is, Notes upon Longinus." Boileau, in the preface to his translation of Longinus, styles these notes very learned; and says, that "the author of them is not only a man of very extensive learning, and an excellent critic, but likewise a gentleman of singular politeness, which is so much the more valuable, as it seldom attends great learning." Boileau has added them to his own notes upon Longinus; and they are printed in all the editions of his works. Mr. Dacier wrote also a commentary upon Theocritus, which he mentions in his notes upon Horace; and a short treatise upon religion, containing the reasons which brought him over to the church of Rome: but these two works were never printed.

Ode xxix.

He had a share in the "History of Lewis XIV. by medals"; and when it was finished, was chosen to present it to his majesty: who, being informed of the pains which monsieur Dacier had taken in it, settled upon him a pension of two thousand livres; and about the same time appointed him keeper of the books of the king's closet in the Louvre. In the year 1713, he was made perpetual secretary of the French

French academy. In 1717, he obtained a grant in reversion of ten thousand crowns upon his place of keeper of the books of the king's closet; and when this post was united to that of library keeper to the king in 1720, he was not only continued in the privileges of his place during life, but the survivance of it was granted to his wife; a favour, of which there had never been an instance before. But her death happening first, rendered this grant, so honourable to her, ineffectual. Great as mr. Dacier's grief was for the loss of an help-mate so like himself, it did not prevent him from picking out another; and he had actually been married a second time, if death had not prevented him. He died upon the 18th of September 1722, of an ulcer in the throat; which he did not think at all dangerous, since that very evening he was present at the academy. He was seventy-one years of age; short of stature, and of a long and meagre visage. He was a great promoter of virtue and learning; and if he was somewhat partial to antiquity, yet he is to be excused, because he had particularly studied those writers among the pagans, who had applied themselves with most success to the knowledge and regulation of the human mind. Considered in this light, mr. Dacier is an author highly to be valued: for he chose none but useful subjects; devoted his labours to works only of importance; and enriched the French language with those remains of wise antiquity, which are most advantageous to the morals of mankind.

DACIER (ANNE) wife of Andrew Dacier, and daughter of Tanneguy le Fevre, professor of Greek at Saumur in France, was born in that city about the end of the year 1651. She was eleven years old, when her father resolved to give her a learned education: and the occasion of his taking such a resolution was this: while he was teaching one of his sons the rudiments of grammar, in the same room where mademoiselle Le Fevre was employed with her needle, she, as a person wholly unconcerned, now and then supplied her brother with answers to questions that puzzled him. Her father, discovering her talents from thence, obliged her to a regular course of lessons, and brought her up a scholar. She went to Paris in 1673, the year after her father died; and was then engaged in an edition of Callimachus, which she published in quarto in 1674. Some sheets of that work having been shewn to monsieur Huet, preceptor to the dauphin, and other learned men at court, a proposal was

made to her of publishing some Latin authors, for the use of the dauphin; which, though she rejected at first, she at last undertook, and published an edition of Florus in 1674 in quarto. Her reputation being now spread over all Europe, Christina queen of Sweden ordered count Conigsmark to make her a compliment in her name; upon which mademoiselle Le Fevre sent the queen a Latin letter with her edition of Florus. Her majesty wrote her an obliging answer; and not long after wrote her another letter, to persuade her to quit the protestant religion, and made her considerable offers to settle at her court. This however she declined, and proceeded in the task she had undertaken, of publishing authors for the use of the dauphin. Sextus Aurelius Victor came out under her care at Paris 1681 in quarto; in which same year also she published a French translation of "The poems of Anacreon and Sappho with notes," which met with great applause; so great, as to make monsieur Boileau declare, that it ought to deter any person from attempting to translate those poems into verse. She published, for the use of the dauphin, Eutropius at Paris 1683 in 4to, which was afterwards printed at Oxford 1696 in 8vo; and Dictys cretenensis et dares Phrygius, at Paris 1684 in 4to, which was afterwards printed, cum notis variorum, at Amsterdam 1702 in 8vo. She had also published French translations of "The Amphytrio, Epidicus, and Rudens, comedies of Plautus," at Paris 1683 in three volumes 12mo; and of "The plutus and clouds of Aristophanes," in 1684 in 12mo: with notes, and an examen of all these plays according to the rules of the theatre. She was so charmed with the Clouds of Aristophanes, it seems, that, as we learn from herself, she had read it over two hundred times with pleasure.

In the midst of all these various publications, so close to each other, she found time to marry monsieur Dacier, with whom she had been brought up in her father's house from her earliest years. This happened, as we have already observed in our account of that gentleman, in the year 1683; though some have controverted not only the date, but even the marriage itself, and have surmised, that she was previously married to one John Lesnier, a bookseller of her father's, and that she run away from him for the sake of mr. Dacier, with whom she was never married in any regular way. We know not how to come at certainty in this matter, yet are inclined to reject the account, as not built upon any solid foundation.

foundation; since it is hardly possible to conceive, but that so extraordinary a circumstance in the history of so celebrated a lady, must, if it were true, have been notorious and uncontested. We are therefore apt to admit Father Nicéron's solution of this difficulty; who observes, upon the occasion, that "nothing is more common than for a person, who
 "abandons any party, to be exposed to the calumnies of
 "those, whom they have quitted," and to suffer by them. *Memoirs pour servir a l'histoire des hommes illustres, tom. iii. p. 132.*

Now madam Dacier, soon after her marriage, declared to the duke of Montausier and the bishop of Meaux, who had been her friends, a design of reconciling herself to the church of Rome; but as monsieur Dacier was not yet convinced of the reasonableness of such a change, they thought proper to retire to Castres in the year 1684, in order to examine the controversy between the protestants and papists. They at last determined in favour of the latter; and, as we have already observed, made their public abjuration in September 1685. This might probably occasion the abovementioned rumour, so much to the disadvantage of madam Dacier; though we cannot affirm it did, or that there was at the bottom no better reason for it. After their conversion, the duke of Montausier and the bishop of Meaux recommended them at court; and the king settled a pension of 1500 livres upon monsieur Dacier, and another of 500 upon his lady. The patent was expedited in November; and, upon the advice which they received of it, they returned to Paris, where they resumed their studies, and obliged the world with many valuable productions.

See art. Andrew Dacier.

In the year 1688, madam Dacier published a French translation of Terence's comedies with notes, in three volumes 12mo. She is said to have rose at five o'clock in the morning during a very sharp winter, and to have dispatched four of the comedies; but, upon looking them over some months after, to have flung them into the fire, being much dissatisfied with them, and to have begun the translation again. She brought the work then to the highest perfection, and even reached the graces and noble simplicity of the original. It was a circumstance greatly to her honour, that having taken the liberty to change the scenes and acts, her disposition of them was afterwards confirmed by an excellent manuscript in the king of France's library. The best and most finished edition of this universally admired performance, is that of 1717; which however was greatly improved afterwards, by adopting the emendations in dr. Bentley's edition

of Terence. She had a hand in the translation of Marcus Antoninus, which her husband published in 1691, and likewise in the specimen of a translation of Plutarch's Lives, which he published three years after; but being desirous of publishing a translation of Homer, she left monsieur Dacier to finish that of Plutarch. In the year 1711, she published "The Iliad of Homer translated into French with notes", in three volumes 12mo; and the translation is reckoned elegant and faithful. In 1714, she published "*Des causes de la corruption du goute*, that is, The causes of the corruption of taste." This treatise was written against monsieur La Mothe, who, in the preface to his Iliad, had declared very little esteem for that poem. Madam Dacier, flood of with the liberty he had taken with her favourite author, immediately began this defence of him, in which she did not treat La Mothe with the greatest civility. This was the beginning of a literary war, which produced a great number of books in the course of it. In 1716, she published "*Homere defendu, &c.* that is, A defence of Homer against the apology of father Hardouin, or, a sequel of the "*causes of the corruption of taste*:" in which she attempts to shew, that father Hardouin, in endeavouring to apologize for Homer, has done him a greater injury, than ever he received from his most declared enemies. Besides these two pieces, she had prepared a third against La Mothe; but suppressed it, after monsieur de Vallincourt had procured a reconciliation between them. The same year also, she published "The Odyssée of Homer translated from the French, with notes," in three volumes 12mo; and this, as far as we can find, was the last thing she published. She was in a very infirm state of health, the two last years of her life; and died, after a very painful sickness, upon the 17th of August, 1720, being sixty-nine years of age. She had two daughters and a son, of whose education she took the strictest care; but the son died young; one of her daughters became a nun, and the other, who is said to have had united in her all the virtues and accomplishments of her sex, died at eighteen years of age. Her mother has said high things of her, in the preface to her translation of the Iliad.

Madam Dacier was a lady of great virtue as well as learning. She was remarkable for firmness, generosity, good nature and piety. Her modesty was so great, that she never spoke of subjects of literature; and it was with some difficulty, that she could at any time be drawn to do it. There

is an anecdote related of her, which sets this modesty in a very strong light. It is customary with the scholars in the northern parts of Europe, who visit, when they travel, the learned in other countries, to carry with them a book, in which they desire such persons to write their names with some sentence or other. A learned German paid a visit to madam Dacier, and requested her to write her name and sentence in his book. She seeing in it the names of the greatest scholars in Europe, told him, that she should be ashamed to put her name among those of so many illustrious persons; and that such presumption would by no means become her. The gentleman insisting upon it, she was at last prevailed upon; and taking her pen, wrote her name with this verse of Sophocles, *Γυναιξὶν ἡ σιγὴ φέρεϊ κόσμον*, that is "Silence is the ornament of the female sex." So again, she was often solicited to publish a translation of some books of scripture, with remarks upon them; but she always answered, that "a woman ought to read, and meditate upon the scriptures, and regulate her conduct by them, and to keep silence, agreeably to the command of St. Paul." We must not forget to observe, that the academy of Ricovrati at Padua chose her one of their body in the year 1684.

*Memoires
des Trevaux,
Janvier
1721.*

DAILLÉ (JOHN), minister of the church of Paris, and one of the ablest advocates the protestants ever had, was born at Chatelleraut upon the 6th of January, 1594: but carried soon after to Poitiers, where his father usually lived, on account of the office which he bore of receiver of the consignations there. His father designed him for business, and proposed to leave him his office; but the prodigious inclination, which nature had given him for books, overruled that project, and he was sent, though not till he was eleven years of age, to S. Maixent in Poitou, to learn the first rudiments of learning. He continued his studies at Poitiers, Chatelleraut, and Saumur; and, having finished his classical learning in the last of those towns, he entered on logic at Poitiers, at the age of sixteen, and finished his course of philosophy at Saumur under the celebrated Duncan. He began his theological studies at Saumur in the year 1612; which, says his son, was indisputably one of the most lucky years in his whole life, because, in the October of it, he was admitted into the family of the illustrious monsieur du Plessis Mornay, who did him the honour to pitch upon him for a tutor to two of his grandsons. Here, though he discharged

*Abrege de la
Vie de mon-
sieur Daillé,
P. 3.*

Ibid. p. 4.

Id. p. 1.
the

the trust he had undertaken very well, yet it is said, that he received more instruction from the grandfather, than he communicated to the grandsons. Mornay was extremely pleased with him, frequently read with him, and concealed from him nothing of whatever he knew: so that some have been ready to impute the great figure mr. Daillé afterwards made, to the lectures he had listened to at the feet of this Gamaliel; and it is but reasonable to suppose, that they contributed not a little to it.

Ibid. 7.

Mr. Daillé, having lived seven years with so excellent a master, was now to travel with his two pupils. They set out in the autumn of the year 1619, and went to Geneva; and from thence through Piedmont and Lombardy to Venice, where they spent the winter. During their abode in Italy, a melancholy affair happened, which perplexed mr. Daillé greatly. One of his pupils fell sick at Mantua; and he removed him with all speed to Padua, where those of the protestant religion have a little more liberty. This young gentleman unfortunately died; and then the difficulty was, how to avoid the traverses of the inquisitors, and get him carried to France to the burial place of his ancestors. He thought at length, that the best way would be to send him under the disguise of a bale of merchandize goods or a cargo of books; and in this manner his corps was conveyed to France, under the care of two of his servants; not however without the necessary safe-conduct and passports, which were procured for him from the republic by the celebrated father Paul.

Ibid. p. 9.

Ibid. p. 10.

He continued to travel with his other pupil; and they saw Switzerland, Germany, Flanders, Holland, England; and returned to France towards the end of the year 1621. The son relates, that he had often heard his father regret those two years of travelling, which he reckoned as lost, because he could have spent them to better purpose in his closet; and, it seems, he would have regretted them still more, if he had not enjoyed the privilege at Venice of being familiarly acquainted with father Paul. "The only fruit, which he said he had reaped from that journey, was the acquaintance and conversation of father Paul.—Mr. du Plessis, with whom that father corresponded by letters, had recommended to him in a very particular manner both his grandsons and their governor; so that mr. Daillé was immediately admitted into his confidence, and there passed not a day but he visited him, and had some hours discourse with him. The good father even conceived such

" an

“ an affection for mr. Daillé, that he used his utmost endeavours with a French physician of our religion, and one of his intimate friends, to prevail with him to stay at Venice.” By the way, this circumstance of mr. Daillé’s life may furnish one argument among a thousand, to prove, that father Paul concealed, under the habit of a monk, a temper wholly devoted to protestantism and its professors. Ibid. p. 11.

Mr. Daillé was received minister in the year 1623, and first exercised his office in the family of mr. du Pleffis Mor-nay : but this did not last long ; for that lord fell sick a little after, and died in November the same year, in the arms of the new pastor. Mr. Daillé spent the following year in digesting some papers of his, which were afterwards published in two volumes, under the title of *Memoirs*. In 1625, he was appointed minister of the church of Saumur ; and the year after removed to that of Paris. Here he spent the rest of his life, and diffused great light over the whole body, as well by his sermons, as by his books of controversy. In the year 1628, he wrote his celebrated book, “ *De l’usage des peres, or, Of the use of the fathers ;*” but, on account of some troubles, which seemed to be coming upon the protestants in France, it was not published till the year 1631. Mr. Bayle has pronounced this work a master-piece ; and does not know, whether it should not be esteemed Mr. Daillé’s master-piece. “ It is, says he, a very strong chain of arguments, which form a moral demonstration against those, who would have religious disputes decided by the authority of the fathers ;” and therefore very properly levelled against the papists, who, in their attempts to convert the protestants, have always urged antiquity, and the general consent of all the fathers of the first ages of christianity. Ibid. p. 17.
Bayle’s dict.
Daillé’s epist. dedicat.
 But as the episcopal party in England have accustomed themselves, very impolitically as well as improperly, in our humble opinion, to claim antiquity on their side, in their disputes with the Romanists, it has happened, that mr. Daillé’s book, excellent as it is, has generally given offence to the churchmen here. It has even been written against with great severity by some, merely because it tends to take down the authority of the fathers ; as if the cause of protestantism was to rise or fall, according as the fathers were more or less in credit. “ Opinions, says a certain author, are pretty much divided concerning this work *De usu patrum*. The presbyterians esteem it highly ; but those of the church of England make no great account of it. Speaking one day
6.
 “ of

Colomies
Biblioth.
Choif. p. 2.

“ of this book to a learned man, who is now in episcopal
“ orders, he told me, that in his opinion it was the least of
“ mr. Daillé’s works; and that he wondered, how having
“ read the fathers pretty much, he should make use of that
“ reading, to darken the merit of the primitive church.”

In the mean time there are now, and there always have
been, from the first publication of this book, good scholars
and good churchmen too in England, who knew and ac-
knowledged its high worth and merit: and so early as the
year 1651, an English translation of it was published by the
learned mr. Thomas Smith, B. D. Fellow of Christ’s col-
lege in Cambridge. An advertisement is prefixed to it,
which we transcribe a passage or two from, because such a
transcript will give the reader a juster notion of mr. Daillé’s
book, and of the reception it met with among the discerning
part of mankind, than any thing we can say. “ The trans-
“ lation of this tract, says mr. Smith, hath been often at-
“ tempted, and oftener desired by many noble personages
“ of this and other nations; among others by Sir Lucius
“ Cary late lord viscount Falkland, who, with his dear
“ friend mr. Chillingworth, made very much use of it in all
“ their writings against the Romanists. But the papers of
“ that learned nobleman, wherein this translation was half
“ finished, were long since involved in the common loss.
“ These few, which have escaped it and the press, make a
“ very honourable mention of this monsieur, whose acquaint-
“ tance, the said lord was wont to say, was worth a voyage
“ to Paris. In page 202 of his reply, he hath these words:
“ This observation of mine hath been confirmed by con-
“ sideration of what hath been so temperately, learnedly, and
“ judiciously written by monsieur Daillé, our protestant Per-
“ ron.—I shall add but one lord’s testimony more, namely,
“ the lord George Digby’s, in his late letters concerning reli-
“ gion, in these words, p. 27, 28, The reasons prevalent
“ with me, whereon an enquiring and judicious person
“ should be obliged to rely and acquiesce, are so amply and
“ so learnedly set down by monsieur Daillé in his *Employ*
“ *des Peres*, that I think little, which is material and weigh-
“ ty, can be said on this subject, that his rare and piercing
“ observation hath not anticipated.—And for myself, I must
“ ingenuously profess, that it was the reading of this rational
“ book, which first convinced me, that my study in the
“ French language was not ill employed; which hath also
“ enabled me to commend this to the world, as faithfully

Falkland’s
discourse of
intelligibility,
with an an-
swer to it,
and his lord-
ship’s reply,
&c. Lond.
1651.

“ trans-

“ translated by a judicious hand.” It is necessary to remember, that mr. Mettayer, who was minister of St. Quintin, published a Latin translation of this work ; which translation was revised, and augmented here and there with new observations, by mr. Daillé himself. It was printed at Geneva in the year 1656. Abregé, &c.
p. 17.

In the year 1633, mr. Daillé published another work of general concern, intituled, “ L’Apologie de nos Eglises, or, “ An apology for the reformed churches ;” in which he vindicates, with much learning and great force of argument, their separation from the church of Rome, from the imputation of schism, which was usually brought against them. This work was also translated into English by mr. Smith, in the year 1653 ; as it was into Latin the same year by mr. Daillé himself, and printed at Amsterdam in 8vo. It was greatly complained of by the clergy of France, as soon as it was published, and some were employed to write against it. Mr. Daillé wrote two or three little pieces in defence of it, which were afterwards printed with it in the Latin edition. Ibid. p. 21.
Ibid. p. 22.
23, 24. We need not enumerate the several works of mr. Daillé ; for being chiefly controversial, and written on particular occasions, they are now of very little use. He wrote a great deal ; which will not be wondered at, when it is considered, that he lived long, was very laborious, enjoyed a good state of health, and was not burthened with a large family. Ibid. p. 26. He was endued with the qualifications of a writer in a most eminent degree ; and had this singular advantage, that his understanding was not impaired with age : for it is observable, that there is no less strength and fire in his two volumes *De objecto cultus religiosi*, the first of which was published when he was seventy years old, than in any of his earlier works.

He assisted at the national synod, which was held at Alençon in the year 1737 ; and his authority and advice contributed much to quiet the disputes, which were then warmly agitated among the protestants concerning universal grace. Ibid. p. 26. He declared strenuously for universal grace ; and afterwards published at Amsterdam, in the year 1655, a Latin work against Frederick Spanheim, the divinity-professor at Leyden, intituled, “ An apology for the synods of Alençon and Charenton.” This work rekindled the war among the protestant divines ; yet mr. Daillé endeavoured to clear himself, by saying, that his book had been published without his knowledge. Nevertheless, he answered the celebrated Samuel

muel des Marets, professor of Groningen, who had written against him with all the sharpness imaginable; which produced a short, but a very warm, contest between them, in which mr. Daillé did not come off intirely clear and free from blame in this respect. He died at Paris upon the 15th of April 1670; having never experienced throughout his whole life any thing to call illness, except that in the year 1650, he was suddenly seized with a lethargic or apoplectic disorder, in which he lay ten or eleven days, apparently without a possibility of recovering. He left a vast reputation behind him; and the protestants used to say in France, that “they had had no better writer since Calvin than mr. Daillé.” Besides controversial and other writings, mr. Daillé published a vast number of sermons; as many as amounted to near twenty volumes. He is very clear, both with regard to the expression, and to the disposition of his subject. He was reproached by one of his adversaries with stealing several things from dr. Davenant, in his Exposition of the epistle to the Colossians; but he answered the charge.

Mr. Daillé married in the Lower Poitou, in the month of May 1625; and his wife died the 31st of May 1631, leaving him only one son, of whom she lay in at the house of the Dutch ambassador, the 31st of October 1628. She had taken refuge there, because the protestants were afraid, lest the news of the taking of Rochelle might raise popular tumults among them. This only son, whose name was Hadrian Daillé, was received a minister in the year 1653. He had continued his theological studies with his father for several years, when the consistory of Rochelle invited him thither. Five years after, that is, in 1658, he was chosen a minister of Paris, and became a colleague with his father. He was alive at the revocation of the edict of Nants, and, then retiring to Switzerland, died at Zurich in May 1690. All his manuscripts, among which were several works of his father's, were carried to the public library. He wrote that abridgment of his father's life, from which we have chiefly collected the materials of this article. It is remarkable, that mr. Daillé the father, though a widower of thirty-seven, never attempted to marry again.

DALECHAMPS (JAMES) an eminent and learned physician, was born of a gentleman's family at Caen in Normandy, in the year 1513. He was excellently skilled in the belles lettres, and was the author of some works, which shewed

Ibid. p. 32.

Patin's letters. v. iii. p. 46.

Daillé, *Replique a Adam & a Cottiby*, part iii. c. 5.

Abrege, &c. p. 12, 15, 17.

Ibid. p. 29, 30.

Baillet Jugemens des sçavans, tom. vi.

shewed his learning to be very universal. He wrote a general history of plants, which consisted of eighteen books, in French; three books *De peste*; and *Scholia in Pauli Æginetæ*, lib. vii. He published Pliny's Natural history with notes, which Scaliger was greatly prejudiced against, before it appeared; thinking, that Dalechamps, though otherwise a very learned man, had not talents for a work of that nature. "I know, says he, that Dalechamps is one of those rash critics, who take the liberty of striking out of an author, all words that do not please them, and of substituting often worse in their place." It seems however, that Scaliger was happily deceived; at least he owns in another place, that Dalechamps's edition of Pliny was the best which had appeared. He translated also into Latin the fifteen books of Athenæus, and spent, it is said, thirty years about it. Casaubon observes, that, "content with expressing the sense of his author, he was little solicitous about adhering to his words; nevertheless, that whoever will be at the pains to compare the translation with the original, will find no great reason to be dissatisfied with the translator." Dalechamps practised physic at Lyons from the year 1552 to the year 1588, when he died, aged seventy-five.

Prima Scaligerona, p. 69.

Præf. ad animadv. in Athen.

DAMASCENUS (JOHN) an illustrious father of the church in the eighth century, was born at Damascus, where his father, though a Christian by birth and education, had the place of counsellor of state to the Saracen caliph. He was liberally educated in his father's house by a private tutor, under whom he made a very great progress in all kinds of literature, and also imbibed a strong zeal for religion: and he was thought a man of such uncommon parts and attainments, that, at the death of his father he succeeded him in the place of counsellor of state. In the year 728, when the controversy about images was warmly agitated, he shewed himself extremely zealous for them; and dispersed letters through the empire, to support their cause against the efforts of the emperor Leo Isauricus, who opposed them vehemently. Some of these letters fell into the hands of Leo, who, they say, was so exasperated at the zeal of Damascenus, that he contrived the following expedient, in order to be revenged on him. He caused the hand-writing of them to be so well studied by a penman, skilled in the art of counterfeiting hands, that it was impossible to distinguish the true from the false. Then he caused a letter to be written, wherein he makes

Cave, hist. literar. t. i. p. 624. Oxon. 1740. Bayle's dict.

makes Damascenus advise Leo to send some troops towards Damascus ; and promised him, as governor of the place, to order all things in such a manner, that the taking of it should be infallible. After which, he sent this letter to the prince of the Saracens ; and gloried very much in refusing to take advantage of a traitor's perfidy, and in having the generosity to discover to the caliph the treason of one of his subjects. The caliph, without hearing the protestations of innocence which Damascenus made, and without suffering him to discover Leo's artifice, commanded that hand, with which he supposed he had written so treasonable a letter, to be immediately struck off, and ordered it to be publicly exposed on a gibbet to the sight of the whole city. John of Jerusalem, who wrote the life of Damascenus, relates this account ; and adds a further miraculous circumstance, that the virgin Mary, upon the application of Damascenus, who was earnest to have a proof of his innocence, caused, by her intercession with her Son, his hand to be joined again to his arm, with only a circle above his wrist, to shew where it had been cut off. But the story itself, as well as the miracle which belongs to it, has been questioned greatly, and even rejected by some. After this, Damascenus obtained leave of the caliph to retire from public affairs, and to spend the remainder of his days in solitude ; and with this view, after he had sold his goods and possessions, and distributed the money to the poor, he went to Jerusalem, where he shut himself up in the monastery of St. Sabas. There he set himself to write books of divinity about the year 730, and continued to do so to the time of his death. The monk, who was chosen for his spiritual director, enjoined him perpetual silence ; and, because he did not observe the said injunction, turned him out of his cell, and ordered him, for penance, to empty the filth of the monastery ; but, seeing him ready to obey, he dispensed with his doing it, and affectionately embraced him. Damascenus was ordained priest towards the latter end of his life by the patriarch of Jerusalem, and returned immediately to his monastery. He died about the year 750, leaving behind him many compositions of various kinds. His works have been often printed ; but the best edition of them is that of Paris 1712, in two volumes, folio.

DAMASCIUS, a celebrated heathen philosopher and writer, of the stoic school, as some say, of the peripatetic according to others, was born at Damascus, and flourished so late

late as the year 540, when the Goths reigned in Italy. If great masters can make a man a great scholar or philosopher, Damascius must have been one; for he seems to have had every advantage of this kind. Theon, we are told, was his master in rhetoric; Isidorus in logic; Marinus, the successor of Proclus in the school of Athens, in geometry and arithmetic; Zenodotus, the successor of Marinus, in philosophy; and Ammonius in astronomy, and the doctrines of Plato. He wrote the life of his master Isidorus, and dedicated it to Theodora, a very learned and philosophic lady, who had been a pupil of Isidorus. In this life, which was copiously written, Damascius frequently attacked the Christian religion; yet obliquely, it is said, and with some reserve and timidity; for Christianity was then too firmly established, and protected by its numbers, to endure any longer the bare-faced insolence of paganism. Of this life however we have nothing remaining, but some extracts which Photius has preserved; who also acquaints us with another work of Damascius, of the philosophic, or, if you will, of the theologic kind. This was divided into four books; the first of which was *De admirandis operibus*, the second *Admirandæ narrationes de dæmonibus*, the third *De animarum apparitionibus post obitum admirandæ narrationes*, the fourth we know not what, the title not being preserved. If this work had been extant, we should probably have had another proof, that the heathens of those times were no less credulous and superstitious, than the Christians of those times; but it is lost. Damascius succeeded Theon in the rhetorical school, over which he presided nine years, and afterwards Isidorus in that of philosophy at Athens, in which situation it is supposed that he spent the latter part of his life.

DAMIAN (PETER) cardinal and bishop of Ostia, flourished in the eleventh century, and seems to have been a very honest man. He had been a Benedictine, and, it is thought, would always have preferred solitude to the dignities of the church, if he had not been forced, as it were, to accept them. He publicly condemned the liberty which the popes took of opposing the emperors in the way of war; affirming, that the offices of emperor and pope are distinct, and that the emperors ought not to meddle with what belongs to the popes, nor the popes with what belongs to the emperors. "As the Son of God," says he, surmounted all the obstacles of worldly power, not by the severity of vengeance, but by the lively

Du Plessis,
Mystere
d'iniquité.
p. 228.

“ majesty of an invincible patience, so has he taught us rather
 “ to bear the fury of the world with constancy, than to take
 “ up arms against those who offend us, especially since be-
 “ tween the royalty and the priesthood there is such a distinc-
 “ tion of offices, that it belongs to the king to use secular
 “ arms, and to the priest to gird on the sword of the Spirit,
 “ which is the word of God,” &c. This was strange doc-
 trine to come from a cardinal: what would the popes, Alexan-
 der VI. or Julius II. have said to it? Damian described also
 in a very lively manner the enormous vices of his age, in se-
 veral of his works; in his Gomorrhæus particularly, which,
 though pope Alexander II. thought fit to suppress, has never-
 theless been preserved. Controversial writers have spoken
 much of this work; and the famous du Plessis Mornay has
 given us the following account of it. “ By reason of the laws
 “ enjoining celibacy, sodomy is so prevalent among the Ro-
 “ man clergy, that Peter Damian, who was then retired to
 “ his hermitage, was obliged to write a book concerning it,
 “ intitled Gomorrhæus, wherein he lays open the several spe-
 “ cies of that sin; and he dedicated it to Leo IX. adjuring him
 “ to provide against it. Baronius himself acknowledges it in
 “ these words:—Briars and nettles had overrun the house-
 “ holder’s field: all flesh had corrupted its way, and there was
 “ need not only of a deluge to wash, but of fire from heaven
 “ to consume us as Gomorrah.—Whereupon Leo made some
 “ regulations, and ordained some punishments: but soon af-
 “ ter he lost the favour of Leo; and Alexander II. being then
 “ advanced to the papal chair, tricked him out of his book,
 “ under colour of giving it to the abbot of St. Saviour to tran-
 “ scribe, pretending, that he had spoken too immodestly,
 “ as if such ordures could be stirred without raising a stink:
 “ of which action the good man bitterly complains,” &c.
 Mr. Bayle has here observed one thing, very remarkable;
 which is, that Baronius, as great a friend as he was to the
 see of Rome, and as zealously as he has supported its credit
 and authority, has yet deceived the protestants, Mornay as
 we have seen, in regard to the idea of Damian’s Gomorrhæus;
 deceived them too to the disadvantage and discredit of his own
 communion. For it appears from the book, that Damian has
 not represented the crying sin of sodomy to be universal in the
 church of Rome, but as only committed by some ecclesiastics
 of the pope’s quarters; that is, in the neighbourhood of
 Mount Apennine, whither he himself had retired, and where
 he

he lived with some hermits. Damian's works were printed at Paris in the year 1663.

DAMIENS, a native of France, executed upon the 28th of March, 1757, for attempting to assassinate his king. For the form and manner of his execution, which was very grievous, see the article CHASTEL.

DAMOCLES, a flatterer of the tyrant Dionysius, affecting, upon some occasion or other, to admire the fortune of that prince, Dionysius, to convince him that princes are not always so happy as they seem to be, invited him to a feast; and caused a naked sword to be hung over his head, which was only held by a single hair. Damocles, extremely struck with a sense of the hazardous situation he was in, changed his opinion at once; and, for his own particular part, begged of Dionysius, that he might retire from court and high life into that mediocrity of condition, where no danger was, and where he should not be subject to a reverse of fortune.

DANCHET (ANTONY) an eminent French poet, was born at Riorn in the year 1671; and went to Paris, where he distinguished himself very early in the republic of letters. At the age of nineteen, he was invited to Chartres, to be professor of rhetoric; which office he discharged with high repute for four years. Upon his return to Paris, he devoted his labours intirely to the service of the theatre; for which he continued to write songs, opera's, and tragedies, to the end of his life. He was admitted a member of the academy of inscriptions in the year 1706, and of the French academy in 1712. He had a place in the king's library, and died at Paris on the 21st of February, 1748, after having long possessed the esteem of the public, as well by his integrity as by his writings. His works were collected and printed at Paris in 1751, in four volumes, 12mo.

DANDINI (JEROME) an eminent Italian jesuit, was Bayle's dict. born at Cesena in the ecclesiastical state, in the year 1554; and was the first of his order who taught philosophy at Paris. He bore several honourable offices in the society; for, besides teaching divinity at Padua, he was rector of the several colleges at Ferrara, Forli, Bologna, Parma, and Milan; visitor in the provinces of Venice, Toulouse, and Guienne; provincial in Poland, and in the Milanese. He taught philosophy

in Perugia in 1596, when he was pitched upon by pope Clement VIII. to be his nuncio to the Maronites of Mount Libanus. He embarked at Venice in July the same year, and returned to Rome in August the year following. The French translation, which was made of his journey to Mount Libanus by father Simon, was printed at Paris in the year 1675, and reprinted at the Hague in 1685: in the preface to which the translator says, that "father Dandini endeavoured to divest himself of all the prejudices, which he attributes to those who had been thither before him. He did not wholly rely on the pope's bulls, although they made the best part of his instructions, because he did not think them infallible as to the facts in question: but he heard with a great deal of patience the patriarch and the principal Maronites, who complained of some jesuits who went before him in the same employ; all which precautions are convincing proofs of his prudent conduct." Dandini's book was printed at Cesena in 1656, under the title of *Missiona apostolica al patriarcha e Maroniti del Monte Libano*. It contains the relation of his journey to the Maronites and to Jerusalem; but father Simon has left out the journey to Jerusalem in his translation, because, he says, there is nothing new in it, "nothing but what has been observed by travellers already."

Dandini died at Forli, upon the 29th of November 1634, aged eighty years. His commentary on the three books of Aristotle de anima was printed at Paris in 1611, in folio; and after his death, was printed at Cesena in 1651, in the same size, his ethics. Father Simon has given him a great character; and, after observing that he was descended from a noble family in Italy, says, that "he was a man of a penetrating wit, solid judgment, and great experience; that, besides the school-divinity, which he understood perfectly, he was master of the theology of the fathers, and, above all, of moral philosophy, of which he has composed an excellent treatise; that the pope could not make choice of a man better qualified to treat with the Maronites; that indeed he wanted skill in the oriental languages, but that he easily supplied that deficiency by an interpreter." Bayle says, that this could not be prejudice of father Simon in his favour, because he has taken great liberties with him, criticised him, strongly refuted him on a thousand occasions, in the remarks he has added to the translation of his travels.

DANET (PETER) a French abbe, was of the number of those learned persons, who were pitched upon by the duke of Montausier, to illustrate classical authors for the use of the dauphin. He had Phædrus allotted to his share, which he published with a Latin interpretation and notes. He was the author also of a dictionary, which was once much read, but is now grown obsolete; and of some other works. He died at Paris in the year 1709.

DANIEL (SAMUEL) an eminent poet and historian of our own country, who flourished in the reigns of queen Elizabeth and king James I. was the son of a music-master, and born near Taunton in Somersetshire, in the year 1562. In the year 1579, he was admitted a commoner of Magdalen college in Oxford, where he continued three years, and, by the benefit of an excellent tutor, made a considerable progress in academical learning; but his genius inclining him more to studies of a softer and gayer kind, he left the university without a degree, and applied himself to poetry and history. Wood tells us, that at about twenty-three years of age, mr. Daniel translated into English the worthy tract, as he calls it, of Paul Jovius, containing, "A discourse of rare inventions both military and civil, called Imprese;" which was printed at London in 1585, and to which he put an ingenious preface of his own writing. His own merit, added to the recommendation of his brother-in-law John Florio, so well known for his Italian dictionary, procured him the patronage of queen Anne, the consort of king James I. who was pleased to confer on him the honour of being one of the grooms of the privy chamber. The queen took great pleasure in mr. Daniel's conversation; and the encouragement he met with from the court, together with his own personal qualifications, easily introduced him to the acquaintance and friendship of the most ingenious and learned men of his time; such as sir John Harrington, mr. Camden, sir Robert Cotton, sir Henry Spelman, Edmund Spencer, Ben Johnson, Stradling, Owen, &c. He rented a small house and garden in Oldstreet near London, where in private he composed most of his dramatic pieces. Afterwards he became tutor to the lady Anne Clifford, who, when she came to be countess of Pembroke, was a great encourager of learning and learned men; and, upon the death of the famous Spencer, was made poet-laureat to queen Elizabeth. Towards the end of his life, he retired to a country farm, which

Fuller's Worthies of Somersetshire, p. 28.

Wood's Athen. Oxon. v. i.

Ibid.

Langbaine's Lives of poets, p. 100.

he had at Beckington near Philips-Norton in Somersetshire ; where, says Mr. Wood, after he had enjoyed the muses and religious contemplation for some time with very great delight, he died in the year 1619. He was buried in the church of Beckington, and the following inscription was fixed upon the wall over his grave : “ Here lies, expecting the second
 “ coming of our Lord and Saviour Jesus Christ, the dead body
 “ of Samuel Daniel, esq; that excellent poet and historian,
 “ who was tutor to the lady Anne Clifford in her youth, she
 “ that was daughter and heir to George Clifford earl of Cum-
 “ berland ; who, in gratitude to him, erected this monument
 “ to his memory, a long time after, when she was countess
 “ dowager of Pembroke, Dorset, and Montgomery. He
 “ died in October, an. 1619.” Mr. Daniel was a married
 man, but left no children.

Wood, &c.

Mr. Daniel's poetical works, consisting of dramatic and other pieces, are as follows : 1. “ The complaint of Rosamond.” Lond. 1594, 4to. 2. “ A letter from Octavia to Marcus Antonius.” Lond. 1611, 8vo. These two pieces resemble each other both in the subject and stile, being written in the Ovidian manner, with great tenderness and variety of passions. 3. “ Hymen's triumph : a pastoral tragedy.” Presented at the queen's court in the Strand, at her majesty's magnificent entertainment of the king's most excellent majesty, being at the nuptials of the lord Roxborough.” Lond. 1623, 4to. 2d edit. It is dedicated to the queen, and is introduced by a pretty contrived prologue, in the way of dialogue ; in which Hymen is opposed by Avarice, Envy, and Jealousy, the disturbers of quiet marriage. 4. “ The vision,” or, as some copies have it, “ The wisdom of the twelve goddesses. A mask.” Lond. 1604, 8vo. The poet's design, under the shapes, and in the persons, of the twelve goddesses, was to shadow out the blessings, which the nation enjoyed under the peaceful reign of king James I. By Juno was represented power ; by Pallas, wisdom and defence ; by Venus, love and amity ; by Vesta, religion ; by Diana, chastity ; by Proserpine, riches ; by Macaria, felicity ; by Concordia, the union of hearts ; by Aftrea, justice ; by Flora, the beauties of the earth ; by Ceres, plenty ; and by Tethys, naval power. All these allegorical personages were properly attired, and offered up the several emblems of their power to the temple of peace, erected upon four pillars, representing the four virtues, that supported the globe of the earth. 5. “ The queen's arcadia : a pastoral tragi-comedy.” Lond. 1623.

1623. 6. "The tragedy of Cleopatra." Lond. 1594. 7. "The tragedy of Philotas," 1611, 8vo. Dedicated by a copy of verses to the prince, afterwards Charles I. This play met with some opposition, because it was reported, that the character of Philotas was drawn for the unfortunate earl of Essex; which obliged the author to vindicate himself from this charge in an apology, printed at the end of it. Both this play, and that of Cleopatra, are written after the manner of the ancients, with a chorus between each act. 8. "The history of the civil wars between the houses of York and Lancaster." A poem in eight books, dedicated to prince Charles; 1604, 8vo. Mr. Daniel's picture is before it. 9. "A defence of rhyme, against a pamphlet intituled, Observations on the art of English poetry: wherein is demonstratively proved, that rhyme is the fittest harmony of words, that comports with our language:" 1611, 8vo. It is dedicated "To all the worthy lovers and learned professors of rhyme within his majesty's dominions;" and it is addressed to William Herbert, earl of Pembroke, who was our author's particular friend and patron. This is a prose-performance. All these pieces, with several others, which there is no occasion to particularize here, were published together at London in two volumes, 12mo, in the year 1718.

We come now to consider mr. Daniel as an historian, in which capacity he wrote "The first part of the history of England, in three books." Printed at London in 1613, 4to, and reaching to the end of king Stephen's reign. To this he afterwards added "A second part," which was printed in the year 1618, and reached to the end of king Edward III. This history was continued to the end of king Richard III. by John Trussel, a trader, and alderman of the city of Winchester; who however, as bishop Nicholson has observed, "has English hist. not had the luck to have either his language, matter, or library, method, so well approved, as those of mr. Daniel." Of P. 72.

mr. Daniel's history a certain writer gives this character: "It Bohun's translation of Wheare's Method. is written with great brevity and politeness; and his political and moral reflections are very fine, useful, and instructive." Mr. Langbaine is of opinion, that, however well legendi hist. qualified our author's genius was for poetry, yet "his history P. 171. is the crown of all his works." To conclude the character, Account, and give the reader the best idea we can of it, we will transcribe what is said of it, in the preface to Kennet's Complete history of England. "Mr. Daniel's history follows &c. p. 104. next, containing the reigns of William I. and II. Henry I.

“ king Stephen, Henry II, Richard I, king John, Henry III, Edward I, II, and III. The author had a place at court in the reign of king James I, and seems to have taken all the refinement a court could give him. It is said, he had a good vein in poetry; and it is certain, he has shewn great judgment in keeping it, as he did, from infecting his prose, and destroying that simplicity, which is a principal beauty in the stile of an historian. His narration is smooth and clear, and carries every where an air of good sense and just eloquence; and his English is much more modern than Milton's, though he lived before him. But mr. Milton chose to write, if the expression may be allowed, a hundred years backwards; whereas it is particularly to be admired, how mr. Daniel could, so long ago, express himself with the same purity and grace, as our most sensible writers do now; though we flatter ourselves, that we have considerably improved the language.”

Mr. Wood informs us, that there was another Samuel Daniel, a master of arts, who published, in the year 1642, a book intituled, “ Archiepiscopal priority instituted by Christ”; and another, if he is not mistaken, called, “ The birth, life, and death of the Jewish unctiōn. But he does not pretend to know any more of him,

Athen.
Oxon.

DANIEL (GABRIEL) a very ingenious and learned Frenchman, was born at Roan, upon the 8th of February 1649; and, at eighteen years of age, admitted into the society of the jesuits. He read lectures upon polite literature, upon philosophy and theology, at several places, in the beginning of his life; but, afterwards dropping these sort of exercises, he assumed the author-character, and published a great many books upon different subjects. One of his earliest productions was his work, intituled, “ Voyage du monde de Descartes, or, A voyage to the world of Descartes.” This is a satyirical confutation of the Cartesian philosophy, dressed up under the appearance of a romance: for the author tells us, in the view of this work prefixed to it, that, though his main point was to examine and discuss the general system of Descartes, yet he thought it necessary to diversify and enliven a subject naturally dry and melancholy, not only because it would be a great relief to the reader, but also because the method he had used would give him an opportunity of relating some very extraordinary and curious anecdotes in the history of Cartesianism. Two of our own countrymen have spoken very highly

highly of this work ; and as their opinion is intirely ours, it will be sufficient to present the reader with what they say. The first is the anonymous, but well known, author of the " Reflections upon learning" : who, speaking of the Cartesian philosophy, observes, that " it has been answered and effectually confuted in all its branches by several hands, but " by none better than the author of, *A voyage to the world of Descartes* ; which, though not always conclusive, is " every where ingenious, and confutes him in his own way : " for one romance is best answered by another." The other author we mean, is the late lord Bolingbroke ; who has expressed himself, to our present purpose, in the following fine manner : " There is a sort of knight-errantry in philosophy, " as well as in arms. The end proposed by both is laudable ; " for nothing can be so more, than to redress wrongs, and to " correct errors. But when imagination is let loose, and the " brain is over-heated, wrongs may be redressed by new " wrongs, errors may be corrected by new errors. The " cause of innocence may be ill defended by heroes of one " sort, and that of truth by heroes of another. Such was " Don Quixote, such was Descartes ; and the imaginary " character of the one, and the real character of the other, " gave occasion to the two most ingenious satyrical romances, " that ever were writ." This performance was so well received, that it was soon translated into several languages : into English, into Italian, &c. It has undergone several editions, which have been revised and enlarged by the author ; and to that, which was printed in 1703, there were added, by way of supplement, two or three pieces, which have a connection with the subject. They are intitled, " *Nouvelles difficultez, &c.* that is, *New difficulties proposed to the " author of the voyage, &c. concerning the consciousness or " perception of brutes : with a refutation of two defences " of Descartes's general system of the world ;*" by G. Daniel.

Chap. vii.

Works,
vol. v. § 1.

But the work, for which the name of father Daniel is, and will be most memorable, is " *The history of France* " ; which he published at Paris in the year 1713, in three volumes folio. Mr. Le Clerc has given an account of it, in the first article of the 27th volume of his *Bibliothèque Choisee* ; the substance of which is as follows. He says, that, " though there were many histories of France before " father Daniel's, yet there were none, with which there " was reason to be entirely satisfied. Most of them were " nothing more than copies of one another ; most of them " had

“ had mixed true history with false, fable with fact, too pro-
 “ miscuouſly ; and none of them” he means, no general
 history of France, written in the French language, “ were
 “ written in a tolerable ſtile ; in a ſtile, that would not dif-
 “ guſt a modern reader. Even Mercray’s history, the great
 “ work as well as the abridgment, is, ſays he, very badly
 “ writ ; and would not even be borne with, if it was not for
 “ that air of ſincerity and impartiality, which runs through
 “ the whole. Now father Daniel is happily free from all
 “ theſe faults. Inſtead of tranſcribing from other authors,
 “ he has recurred to the original records, from which they
 “ ought all to have drawn their materials. He has punctually
 “ cited the authors on whom he depends ; and has carefully
 “ diſtinguiſhed in each, what is credible from what is not ſo :
 “ that is, as often as, by reaſon of the diſtance of time and
 “ other circumſtances, it was in his power to do it. And,
 “ laſtly, his ſtile is pure, perſpicuous, and abounding with
 “ ſuch ornaments, as are natural in history, and cannot fail
 “ to engage every reader of taſte. Not that father Daniel is
 “ abſolutely free from imperfections : for there are, ſays
 “ mr. Le Clerc, three things in particular to be obſerved in
 “ his history, which will not give entire ſatisfaction to fo-
 “ reigners, and eſpecially to proteſtants. In the firſt place,
 “ he has erred greatly in the orthographical part, where he
 “ had occaſion to uſe the names of foreign perſons and towns,
 “ as Engliſh, German, Flemiſh, Italian, &c. which, either
 “ through an ignorance of thoſe languages in himſelf, or by
 “ following the authority of thoſe who did not underſtand
 “ them, he has often miſpelt and miſuſed. But theſe, ſays
 “ he, are trifles, and may eaſily be corrected in a future
 “ edition. Secondly, he has written with ſome partiality
 “ againſt the proteſtants, whom he conſtantly calls hereticks ;
 “ and has acted a little unſfairly, wherever he treats of matters
 “ which concern them, or the leaders of their party. And,
 “ thirdly, he appears to have omitted, at leaſt to have
 “ touched in a very cuſſory manner, ſome very remarkable
 “ facts, which an impartial hiſtorian would have drawn out
 “ at length, and copiouſly enlarged upon. But notwith-
 “ ſtanding all this, mr. Le Clerc owns, that father Daniel’s
 “ history has all the good qualities mentioned above ; and the
 “ judicious may read it with advantage and with pleaſure.”
 For, as he goes on to obſerve, every writer of history, being
 of ſome ſect or party, muſt of courſe hold certain principles,
 which will warp his underſtanding, and biaſs his judgment,

at least a little, in the relations of some particular facts: and if this be an imperfection, father Daniel has it but in common with all the historians, that ever were, or ever will be. But then this follows undeniably, that all historians ought to be read, not only with caution, but even with some degree of suspicion: which yet may be done, and none of the benefits lost, which arise from the reading of history. Father Daniel afterwards published at Paris, in 1722, in seven volumes 4to, a second edition of his history, revised, corrected, augmented, and enriched with several authentic medals: and a very pompous edition of it has been lately published, with a continuation, but in the way of annals only, from the death of Henry IV, in 1610, where father Daniel stopped, to the end of Lewis XIVth's reign.

He was the author of some other works: of an answer to the provincial letters, intitled, 1. "Dialogues between Cleander and Eudoxus." This book, in less than two years, run through twelve editions: it was translated into Latin by father Juvenci; and afterwards into Italian, English, and Spanish. 2. "Two letters of m. Abbot to Eudoxus," by way of remarks upon the New apology for the provincial letters. 3. "Ten letters to father Alexander," where he draws a parallel between the doctrine of the Thomists and the Jesuits upon the subjects of probability and grace. 4. "The system of Lewis de Leon concerning our blessed Saviour's last passover, with a dissertation and notes upon the sentiments and practice of the Quarto-decimans." 5. A defence of St. Augustin against a book supposed to be written by Lauroi. 6. Four letters, upon the argument of the book, intitled, "A defence of St. Augustin." 7. A theological tract, "touching the efficacy of grace," in two volumes. In the second volume, he answers Serry's book, intitled, "Schola Thomistica vindicata; a remonstrance to the lord archbishop of Rheims, occasioned by his order, published the 15th of July 1697." This performance of father Daniel's was often printed, and also translated by Juvenci into Latin. He published some other smaller works, which were all collected and printed in three volumes in 4to.

Father Daniel was superior of the maison professé of the Jesuits at Paris, and died there on the 23d of June 1728. By his death, the Jesuits lost one of the greatest ornaments their order ever had,

D A N T E, an eminent Italian poet, was descended from an ancient family, and born at Florence upon the 27th of May 1265. He discovered an early inclination and genius for poetry; and as he fell in love very early in his youth, consecrated the first labours of his muse to Venus. Afterwards he undertook a more serious work, which he begun in Latin; and finished in Italian verse. He excelled greatly in Tuscan poetry; and, as mr. Bayle says, it would have been happy for him, had he never meddled with any thing else. But he was ambitious; and having attained some of the most considerable posts in the commonwealth, he was crushed by the ruins of the faction which he embraced. The city of Florence being divided into two factions, was become so tumultuous, that pope Boniface VIII. sent Charles de Valois thither in the year 1301, to re-establish the public tranquillity. Dante's faction being the weakest, it was expelled the city, and himself and other leaders sent into banishment. He did not bear this misfortune with constancy: his resentment was excessive. In the first place, he took the strongest vengeance in his power against Charles de Valois, who was brother to Philip the Fair of France, by railing at the kings of France, and satyrizing them in his writings for the meanness of their extraction. Thus he feigns, but very ridiculously, that Hugh Capet, the first of the third race of the kings of France, was the son of a butcher; and makes him own himself to be the root of a plant, which has done great mischief to Christendom. In the next Place, he did all he could to expose his country to a bloody war, on account of the injustices, which he thought he suffered from it. He incited Can Della Scala, prince of Verona, to make war on the Florentines; and, as Volaterranus expresses himself, led the emperor to the siege of Florence. He took great pains to be recalled; but all his efforts were vain. He died in his exile at Ravenna, in the month of July 1321, when he was just entered into his 57th year; and it is thought, that grief was the cause of his death. He enjoyed an honourable retreat in the court of Guy Polentano, prince of Ravenna; and when the republic of Venice prepared to make war on that prince, he was sent by him to Venice to negotiate a peace there. The Venetians behaved arrogantly: they would neither receive Dante, nor hear him; and this contemptuous treatment is supposed to have touched him so sensibly, as to have occasioned the illness, upon his return to Ravenna, of which he died. It is remarkable, that a little

Bayle's dict.

Ibid.

Ibid.

Purgatory.
canto 20.Comm. Ur-
ban. lib. xxi.
p. 771.Volaterr.
Ibid.

be.

before he expired, he had the strength of mind to compose his own epitaph in the following Latin verse :

Jura monarchiæ, superos, phlegetonta, lacusque
 Lustrando cecini, voluerunt fata quousque :
 Sed quia pars cessit melioribus hospita castris,
 Auctoremque suum petiit, felicior astris
 Hic Claudor Danthes patriis extorris ab oris,
 Quem genuit parvi Florentia mater amoris.

That is,

“ Of monarchs rights, of Heaven’s blest abodes,
 “ Of Phlegethon, and Hell’s infernal lakes,
 “ I sung, while fate allowed : but since my soul
 “ To better climes, and her great author’s fled,
 “ Here Dante lies : fair Florence gave me birth,
 “ But, banish’d thence, a distant land a grave.”

Dante in his banishment applied himself diligently to study, and wrote things with more spirit and fire, than it is thought he would have done, if he had lived at home in quiet. “ His

“ exile, says Paul Jovius, was greater and more glorious for
 “ him, than the sovereignty of all Tuscany ; since it pointed

“ and inflamed the force of his concealed and divine genius. Elogium
c. iv.

“ He determined, says another writer, to take that signal

“ vengeance on the authors of his exile, which burst forth in
 “ his triple poem of Paradise, Purgatory, and Hell. He dip-

“ ped his pen as much in the gall of his anger, as in the living
 “ springs of Helicon. He joined the bitterness of his soul to

“ the sweetness of his poetry, He was at the same time
 “ animated by his learned muse, and by his resentment.—

“ He particularly blackens the reputation of pope Boni-
 “ face VIII, because he had supported the party of his per-

“ secutors. He dishonours the race and memory of Charles
 “ of Valois; the chief instrument of his banishment ; saying,

“ that Hugh Capet was the son of a butcher.—He also vents
 “ his indignation against the city of Florence; comparing it

“ to a den of robbers, and to a prostitute, because she set all
 “ publick offices to sale, and was continually changing her

“ magistrates, her coin, and her customs, the more easily to
 “ support the inconveniencies of her government.”

His works were collected and printed at Venice in the year
 1564, in folio, with the notes of Christopher Landini ; and

Bullart, aca-
 demie des
 sciences,
 tom. ii. p.
 307.

they

they have been published there since. The most considerable of his works, is his poem entitled, "The comedy of Hell, "Purgatory, and Paradise." It contains many things, which are not agreeable to the papists, and which seem to signify, that Rome is the seat of antichrist : for it appears, that Dante was as indifferent a catholic for his time, as he was a good poet. Another book of Dante's, which displeased the court of Rome, and made him pass for an heretick, was his treatise, intitled, "De monarchia : " and mr. du Pleffis Mornay has alledged several opinions of his, which are by no means conformable to popery. "He wrote, says that respectable

" See now the church of Rome, through wild ambition
 " Confounding the two governments in one,
 " Falls in the mire, and fouls herself and burden :

" Destroys herself and the charge committed to her. He also
 " confutes the donation of Constantine, which he maintains
 " to be a fiction; and of small authority, supposing it real :
 " for which reason he was by some condemned as an heretick.—In his Italian poem of PARADISE, he complains,
 " that the pope, of a shepherd is become a wolf, and has
 " led the sheep astray ; that for this reason the gospel and the
 " doctors of the church are neglected, and the decretals only
 " studied ; that their thoughts go not to Nazareth, where
 " the angel Gabriel opened his wings, but to the Vatican
 " and other chosen places of Rome, which have been the
 " burying places of the soldiers, who followed St. Peter,
 " whose doctrine they have really buried at Rome," &c. But
 " perhaps we shall do better to ascribe all this indignation at the
 " church of Rome, to the personal injuries that he thought he
 " received from the pontiff, who helped to ruin his party, than
 " to any real change of sentiment proceeding from conviction ;
 " even if we should allow, what some have related, though
 " Bayle thinks it improbable, that during his exile he went to
 " Paris to learn philosophy, and the principles of divinity.

Mornai my-
 stere d'ini-
 quité. p. 419.

Bullart.
 tom. ii. p.
 307.

• Upon the whole, Dante was a very considerable person in his day, whether we consider him, as a polisher of the language of his country, or as introducing into it beauties, which it was a stranger to before. This the celebrated Petrarch, who

who was his scholar, testifies of him ; but gives us to understand at the same time, that he was of too high a spirit, and would allow himself great freedoms with his tongue. He relates an instance of this sort, which shews, that he had parts sufficient to procure him great friends, but not prudence enough to keep them. The prince of Verona pointing to one of those domesticks, which great men used to keep on purpose to laugh at, observed to Dante, who was in the room with him, how strange it was, that such a fool and madman should please and gain the love of all, which he, a much wiser man, was not able to do. “ Oh, says Dante, not at all strange ; “ for a similitude of manners is the very basis of friendship.

Petrarch,
rerum me-
mor. L. iv.
apud Papyr.
Maffon.
eleg. p. 22.

Another author has given a very singular instance of this poet's attention in reading. He went, as it is said, one day into a bookseller's shop, which looked into the great square of the city. His intention was to see some publick games, which were to be celebrated ; but having met with a book, which he had a mind to consult, he read it with such application, that he protested, with an oath, as he returned home, that he had neither seen nor heard any thing that had passed, during the celebration of the games.

Bayle's dict.
Dante.
Not. L.

D A N T E (IGNATIUS) a descendant of the preceding, was born at Perugia, and took the habit of a dominican monk. He became skilful in philosophy and divinity, but more so in the mathematicks. He was invited to Florence by the great duke Cosmo I, and explained to him the sphere, and the books of Ptolemy. He read publick lectures on the the same subject, and had many auditors in the university of Bologna, where he explained geography and cosmography. Being returned to Perugia, he made a fine map of that city, and of its whole territory. The reputation of his learning caused him to be invited to Rome by Gregory XIII, who employed him in making geographical maps and plans. He acquitted himself so well in this, that the pope thought himself obliged to prefer him ; and accordingly gave him the bishopric of Alatri, near Rome. He went and resided in his diocese ; but Sixtus V, who succeeded Gregory XIII, would have him near his person, and ordered him to return to Rome. Dante was preparing for the journey, but was prevented by death, which seized him upon the 19th of October 1586. He published at Florence, in the year 1569, a treatise “ Of the construction and use of the astrolabe.” He also wrote notes on the

Bayle, &c.

the sphere of Sacrobosco, on the astrolabe, and on the universal planisphere. He made a sphere of the world in five tables; and was the author of some other small things.

DANTE (**JOHN BAPTIST**) of the same family, probably, with the preceding, and native also of Perugia, was an excellent mathematician, and is memorable for having fitted a pair of wings so exactly to his body, as to be able to fly with them. He made the experiment several times over the lake Trasimenus; and succeeded so well, that he had the courage to perform before the whole city of Perugia. The time he pitched upon was the solemnity of the marriage of Bartholomew d'Alviano with the sister of John Paul Baglioni. He shot himself from the highest part of the city, and directed his flight over the square, to the admiration of the spectators: but unfortunately the iron, with which he managed one of his wings, failed; and then, not being able to balance the weight of his body, he fell on a church, and broke his thigh. Mr. Bayle fancies, that the history of this Dædalus, for so he was called, will not generally be credited; yet he observes, that it is said to have been practised at other places, for which he refers us to the last journal des Savans of the year 1678. Dante was afterwards invited to be professor of the mathematics at Venice. He flourished towards the end of the 15th century, and died before he was forty years old.

DASSOUCI, a celebrated French musician and poet of the seventeenth century, who published his own adventures, which are very odd, in the style of a buffoon. He relates, that he was born at Paris; that his father, an advocate in the parliament, was of Sens in Burgundy; that his mother was of Lorrain, a very little woman, and very prone to anger; that her husband and she, not being able to agree, parted by mutual consent, after having divided their children and their substance; that he lived with his father at Paris, where he was ill treated by a servant, who was his father's mistress; that at nine years of age he went to Calais, where he made people believe, that he understood astrology, and was son to a famous calculator of nativities; that, having by a little artifice cured a person who conceited himself sick, he passed for a magician; that he was obliged to leave Calais privately, the mob threatening to throw him into the sea. Bayle knows nothing more of him, till the time that the duke de St. Simon got Lewis XIII. to hear him at Germain's; when he hit that prince's

prince's humour by a drinking song of his own making, which it afterwards became the fashion to sing at court. The king listened to his songs ever after, and admitted him freely into his closet; and they called Dassouci Phæbus Garderobin, because he had his lutes always in the king's wardrobe. He continued this game under Lewis XIV: but having an inclination to go to Turin to their royal highnesses, he left Paris about the year 1655. Arriving at Lyons, he found many temptations to detain him. He entertained with his musick all the convents of singing nuns; and there was not one of those devout virgins, who had not already a copy of his "Ovid in a merry humour." This was the title of a work, wherein he translated part of Ovid's metamorphoses into burlesque verse. He staid three months at Lyons, in the midst of diversions, plays, and entertainments, being highly caressed by Moliere and the Bejars; after which he went to Avignon with Moliere, and then to Pezenas, where the assembly of the states of Languedoc was held. He was maintained by those players a whole winter; and followed Moliere as far as Norbonne. Afterwards he went to Montpellier, where he was imprisoned, and very near being burnt, for a suspected commerce with the male. He continued three months at Montpellier after his release, and drew up an account of that "Tragi-comical adventure," so he calls it; which however he did not print, though the chief magistrate, who had seen it, gave him leave. He afterwards saw several towns of Provence; and went to wait on the prince of Morgues at Monaco, who made him a handsome present.

Being arrived at Turin, he had some trouble to confute by his presence the false report of his execution, which had been read in the Burlesque gazette. He laboured to procure a settlement in that court, and supposes he should have succeeded, if the musicians of the country had not grown jealous of him. He pretends, that the beauty of his poetry laid him open to the indignation of a poet of Auvergne, who criticised and persecuted him: and adds, that he suffered much for having neglected the favourites, because he impolitically fancied it sufficient to make his court to their royal highnesses. Perceiving they grew cold towards him, he requested either to be dismissed, or to have a fixed pension; and, to his great mortification, obtained the former. About the year 1674, he published two small volumes, which he had composed in the prison of the Chatelet at Paris. He was confined there at that time: but we know nothing of the particulars, relating either

to his confinement or his enlargement. Dassouci had several enemies : among the rest, Cyrano de Bergerac, and Boileau. The pieces against Soucidas, to be found in the works of Cyrano de Bergerac, are against Dassouci. Boileau has lashed him in the following lines, after having degraded the burlesque kind of poetry, on which Dassouci valued himself :

Qu' enfin la cour desabusée
Meprisa de ces vers l'extravagance aisée.

That is,

“ The court, at length undeceived, despised
“ The easy extravagance of this poetry.

And,

Et jusqu' a Dassouci tout trouva des lectures.

That is,

“ And even Dassouci could find readers.

It is curious to observe, how sensibly Dassouci was affected with this contemptuous treatment from Boileau. “ Ah, dear reader, says he, if thou didst but know, how this EVEN DASSOUCI sticks to my heart, thou would'st pity my fate. “ I am inconsolable for it, and can hardly preserve my senses, “ when I reflect that, in prejudice to my titles, I am in this “ verse, which to me seems as decisive as a decree of the court “ of parliament, deprived of all my honours ; and that Dassouci, of emperor of the burlesque, as he once was, the “ first of the name, is now become, if Boileau is to be believed, the vilest reptile of Parnassus, and the scullion of “ the muses. What is to be done, reader, in this extremity ? after the excommunication, which he has pronounced on this poor disgraced burlesque, who will ever “ vouchsafe to read it, or dare even to look upon it, on pain “ of his malediction ?” He comforts himself however with the thought, that jealousy was the occasion of this thundering censure : “ see, dear reader, says he, what I have gotten by “ making good burlesque verses : for if I had made as bad “ ones as my poet of Auvergne, he would have suffered me “ to live, as well as the author of Ovid turned buffoon. But “ it is no new thing to see jealous people condemn things “ which are excellent, and decry what they cannot attain.”

Dassouci

Dassouci was a very indifferent sort of man, as we learn from his own accounts and concessions: there is no occasion to depend upon the testimony and authority of his satyrists for this.

DATI (CARLO) professor of polite literature at Florence, where he was born, became very famous, as well for his works, as for the elogies which many writers have bestowed on him. He was very civil and officious to all learned travellers who went to Florence; many of whom expressed their acknowledgment for it in their writings. The encomium, which Chimentelli bestowed upon this writer, is as follows:

“Nor is Carlo Dati, an eminent scholar and most obliging friend, who favoured me with the use of the book, to be mentioned without the highest esteem, as being the unsullied flower of our city, the soul of Tuscan eloquence, which he daily improves and adorns with acquisitions from all parts of learning. Yet, most deserving as he is, he would esteem his merit small, if he did not contribute with all his might to make others also deserve well of the republic of letters; so that he may be said to have nothing less his own, than that which may any way be employed for the advancement and honour of learning.”

Leti, Italia
Regnante,
tom. iii.
p. 373.

Carlo Dati was a member of the academy della Crusca, and in that quality took the name of Smarrito. He made a panegyric upon Lewis the XIVth in Italian, and published it at Florence in the year 1669: the French translation of it was printed at Rome the year following. He had already published some Italian poems, in praise of that prince. The book intitled, Lettera di Timauro Antiato a Filaleti, della vera storia della cicloide, e della famosissima esperienza dell' argento vivo, and printed at Florence in the year 1663, was written by him; for it appears from the twenty-sixth page of the letter, that the pretended Timauro Antiato is no other than Carlo Dati. In this work he endeavours to prove two things: the one, that father Merfennus is not the inventor of the Cycloid, as is said in the history of the Cycloid, but that the glory of that invention belongs to Galileo; the other, that Torricelli was innocent of Plagiarism, when he pretended to be the first, who explained the suspension of quicksilver in a glass tube by the pressure of the air, for that he was the real author of this supposition. But the chief work, to which our Dati applied himself, was that Della Pittura Antica, of which he published an essay in the year 1667. Mr. Bayle, speaking

Bayle's dict. art. Zeuxis. not, L. of this piece, says, that "it would have saved him a great deal of trouble, as it would have afforded him many materials, in the article of Zeuxis, if he had met with it sooner. It is the life of Zeuxis, together with those of Parrhasius, Appelles, and Protogenes. The author, says mr. Bayle, hath collected whatever he found relating to those four painters in the works of the ancients, and hath very exactly connected the whole. Besides, he hath added to each life several remarks, full of very fine and curious erudition."

Carlo Dati died in the year 1675, much lamented by all who knew him, as well on account of his humanity and amiable manners, as for his parts and learning; which latter are indeed of little worth, unless accompanied by the former; since then they only serve to make a man more mischievous than he could have been without them.

DAVENANT (JOHN) bishop of Salisbury, and a very learned man, was the son of an eminent merchant, and born in Watling-street, London, about the year 1570. He was admitted of Queen's-college in Cambridge in 1587, where he took his degrees in arts regularly. A fellowship was offered him about the year 1594, but his father would not suffer him to accept it, on account of his plentiful fortune; however, after his father's decease, he accepted of one, and was admitted into it in September 1597. He took his doctor's degree in 1609, having long distinguished himself by his parts and learning; and the same year was elected lady Margaret's professor of divinity. In 1614 he was chosen master of his college; and became so considerable, that he was one of those eminent English divines, sent by king James the 1st to the synod of Dort in the year 1618. He returned to England in May 1619, after having visited the most eminent cities and other remarkable places in the Low-countries. He 1621 he was advanced to the see of Salisbury, and continued in favour during the remainder of king James's reign; but in 1630-1 he incurred the displeasure of the court, for meddling in a sermon preached before the king at Whitehall, with the predestinarian controversy; "all curious search into which" his majesty had strictly enjoined, in his declaration prefixed to the 39 articles in 1628, "to be laid aside." For this pretended contempt of the king's declaration he was not only reprov'd the same day, but also summoned to answer two days after before the privy council; and, though he was dismissed without further trouble, and even admitted to kiss the king's hand, yet he was never afterwards in favour at court. He died of a consumption upon the

the 20th of April 1641, to which, it is said, a sense of the sorrowful times he saw coming on did not a little contribute; and was buried in Salisbury cathedral. He was a man of exemplary manners, and a great divine; but strictly attached to Calvinism with all its absurdities.

He wrote, I. A Latin Exposition on St. Paul's epistle to the Colossians, the third edition of which was printed at Cambridge in 1639. It is the substance of lectures, read by him as Margaret professor. II. *Prælectiones de duobus in theologia controversis capitibus: de iudice controversiarum, primo: de iusticia habituali & actualis, altero.* Cant. 1631. III. In 1634, he published the questions he had disputed upon in the schools, forty-nine in number, under this title; *Determinationes quæstionum quarundam theologicarum.* IV. Animadversions upon a treatise lately published, and intitled, "God's love to mankind, manifested by disproving his absolute decree for their damnation." Camb. 1641.

DAVENANT (CHARLES) the eldest son of Sir William Davenant, was born in the year 1656, and received the first tincture of letters at the grammar-school of Cheame, in the county of Surry. Though he had the misfortune to lose his father, when scarce twelve years of age, yet care was taken to send him to Oxford to finish his education, where he became a commoner of Baliol-college in the year 1671. He took no degree, but went to London, where, at the age of nineteen, he distinguished himself by a dramatic performance, the only one he published, entitled, "Circe, a tragedy, acted at his royal highness the duke of York's theatre," with great applause. This play was not printed, till two years after it was first acted; upon which occasion Mr. Dryden wrote a prologue, and the earl of Rochester an epilogue. In the former, there was a very fine apology for the author's youth and inexperience. He had a considerable share in the theatre in right of his father, which probably induced him to turn his thoughts so early to the stage; however, he was not long detained there either by that, or the success of his play, but applied himself afterwards to the study of the civil law, in which, it is said, he had the degree of doctor conferred upon him by the university of Cambridge. He was elected to represent the borough of St. Ives in Cornwall, in the first parliament of king James II, which was summoned to meet upon the 19th of May 1685; and, about the same time, jointly empowered, with the master of the revels, to inspect all

Wood's A-
then. Oxon.
vol. ii. col.
945.

plays, and to preserve the decorum of the stage. He was also appointed a commissioner of the excise, and continued in that employment for near six years, that is, from 1683 to 1689: however, he does not seem to have been advanced to this rank, before he had gone through some lesser employments. In the year 1698, he was elected for the borough of Great Bedwin, as he was again in the year 1700. He was afterwards appointed inspector-general of the exports and imports; and this employment he held to the time of his death, which happened upon the 6th of November 1714. Dr. Davenant's thorough acquaintance with the laws and constitution of the kingdom, joined to his great skill in figures, and his happiness in applying that skill according to the principles advanced by Sir William Petty in his political arithmetic, enabled him to enter deeply into the management of affairs, and procured him great success as a writer in politics: and it is remarkable, that though he was advanced and preferred under the reigns of Charles II, and James II, yet in all his pieces he reasons intirely upon revolution principles, and compliments in the highest manner the virtues and abilities of the prince then upon the throne.

His first political work was, I. "An essay upon ways and means of supplying the war." Lond. 1695, 8vo. In this treatise he wrote with so much strength and perspicuity upon the nature of funds, that whatever pieces came abroad from the author of "The essay on ways and means," were sufficiently recommended to the public; and this was the method dr. Davenant usually took to distinguish the writings he afterwards published. II. "An essay on the East-India trade." Lond. 1697, 8vo. This was nothing more than a pamphlet, written in form of a letter to the most honourable John lord marquis of Normanby, afterwards duke of Buckinghamshire. III. "Discourses on the public revenues, and of the trade of England; by the author of the Essay on ways and means. Part. I. To which is added, A discourse upon improving the revenue of the state of Athens, written originally in Greek by Xenophon, and now made English from the original, with some historical notes. By another hand." Lond. 1698, 8vo. This other hand was the famous Walter Moyle, esq; who addressed his discourse to dr. Davenant. There is a passage in it which shews, that there were some thoughts of sending over our author in quality of director-general to the East-Indies; and is also a clear testimony, what that great man's notions were, in regard to the importance of his writings. It is this: "The great trade to the East-Indies, with some few
" regu-

“ regulations, might be established upon a bottom more consistent with the manufactures of England; but in all appearance this is not to be compassed, unless some public-spirited man, with a masterly genius,” meaning dr. Davenant himself, “ be placed at the head of our affairs in India. And though we, who are his friends, are loth to lose him, ’twere to be wished for the good of the kingdom, that the gentleman, whom common fame and the voice of the world have pointed out as the ablest man for such a station, would employ his excellent judgment and talents that way, in the execution of so noble and useful a design.”

His next publication was, IV. “ Discourses on the public revenues, and on the trade of England, which more immediately treat of the foreign traffic of this kingdom. By the author of the Essay on ways and means. Part II.” Lond. 1698, 8vo. V. “ An Essay upon the probable methods of making the people gainers in the ballance of trade. By the author of the Essay on ways and means.” Lond. 1699, 8vo. VI. “ A discourse upon grants and resumptions: shewing, how our ancestors have proceeded with such ministers, as have procured to themselves grants of the crown revenue; and that the forfeited estates ought to be applied to the payment of public debts. By the author of the Essay on ways and means.” Lond. 1700, 8vo. VII. “ Essays upon the balance of power; the right of making war, peace, alliances; universal monarchy. To which is added an appendix, containing the records referred to in the second essay.” Lond. 1701, 8vo. It was in this book that our author was carried away by his zeal to treat the church, or at least some churchmen, in so disrespectful a manner, as to draw upon himself a censure from one of the houses of convocation. The obnoxious passage is conceived in the following terms: “ Are not a great many of us able to point out to several persons, whom nothing has recommended to places of the highest trust, and often to rich benefices and dignities, but the open enmity which they have, almost from their cradles, professed to the divinity of Christ?” What was done upon this, will best appear from transcribing part of the journal of the upper house of convocation.—Sessio X. Die Sabbati 22 Martii. The most reverend and right reverend fathers, being met in the Jerusalem chamber, made their accustomed prayers to Almighty God. Which being done, the said most reverend produced a certain printed book, intitled, “ Essays upon the balance of power,” &c. and after the reading of a certain

The history
of the con-
vocation of
the prelates
and clergy
of the pro-
vince of
Canterbury.
Lond. 1702,
4to. p. 75.

paragraph in the fortieth page of the said book, the president and his suffragans agreed, that the following paper should be fixed over several doors in Westminster-abbey. “ March 22, 1700. Whereas this day a book, intituled *Essays upon the balance of power, the right of making war, peace, and alliances; universal monarchy, &c.* was brought into the Jerusalem chamber, where his grace the archbishop of Canterbury, and the rest of the suffragan bishops of his province, were assembled in convocation; in the fortieth page of which book are these words: Are not a great many of us able to point out, &c. it is desired by the said archbishop and bishops, that the author himself, whoever he be, or any one of the great many to whom he refers, would point out to the particular persons, whom he or they know to be liable to that charge, that they may be proceeded against in a judicial way, which will be esteemed a great service to the church; otherwise the above-mentioned passage must be looked upon as a public scandal. Tho, Tyllo, clericus superioris domus convocationis.”

Dr. Davenant published, VIII. “ *A picture of a modern whig, in two parts.*” Lond. 1701, 1702, 8vo. There is however nothing but general report, founded upon the likeness of stile and other circumstantial evidence, to prove that this bitter pamphlet fell from the pen of our author; and, if it did, he must be allowed to have been the greatest master of invective, that ever wrote in our language. IX. “ *Essays upon peace at home and war abroad, in two parts, by Charles Davenant, L. L. D.*” Lond. 1704, 8vo. This is the first piece which our author published, after the time that he is supposed to have reconciled himself to the ministry; was suspected to be written at the desire of lord Hallifax; and was dedicated to the queen. It drew upon him the resentment of that party, by whom he had been formerly esteemed; but who now bestowed upon him as ill language, or rather worse, than he had received from his former opponents. X. “ *Reflections upon the constitution and management of the trade to Africa, through the whole course and progress thereof, from the beginning of the last century to this time; wherein the nature and uncommon circumstances of that trade are particularly considered, and all the arguments urged alternately, by the two contending parties here, touching the different methods now proposed by them, for carrying on the same to a national advantage, impartially stated and considered.* By all which a clear view is given of such a

“ con-

“ constitution, as, if established by act of parliament, would
 “ in all probability render the African trade a permanent, cre-
 “ ditable, and advantageous trade to Britain.” Lond. 1709,
 fol. in three parts. There is indeed no name to any of these
 treatises, but it was very well known, at the time they were
 published, by whom they were written; and therefore, in a
 large collection of tracts, in the hands of a person perfectly
 well acquainted with literary history, they had this title given
 them; “ Dr. Davenant’s reflections on the trade to Africa, 3
 “ parts.” 1709. XI. “ A report to the honourable the com-
 “ missioners for putting in execution the act, intitled, An act
 “ for the taking, examining, and stating the public accounts
 “ of the kingdom, from Charles Davenant, L. L. D. inspec-
 “ tor-general of the exports and imports.” Lond. 1712,
 8vo. part I. XII. “ A second report to the honourable the
 “ commissioners, &c.” Lond. 1712, 8vo. It may be ne-
 cessary to observe, that several of the above-recited pieces were
 attacked in the warmest manner, at the time they were pub-
 lished; but the author seems to have satisfied himself in deliver-
 ing his sentiments and opinions to the public, without shewing
 any further concern to defend and support them against the ca-
 vils of party zeal and contention,

DAVENANT (WILLIAM) younger brother to the for-
 mer, and fourth son of Sir William Davenant, was educated
 at Magdalen-hall in the university of Oxford, where he took
 the degree of bachelor of arts, on the 19th of July 1677. He
 translated into English, from the French, a book, intitled, Wood’s
Fasti.
 “ Animadversions upon the famous Greek and Latin histo-
 “ rians,” written by the celebrated mr. La Mothe le Voyer,
 who was tutor to the French king Lewis XIII. He took a
 master of arts degree in the year 1680; and about the same
 time, entering into holy orders, was presented to a living in
 the county of Surry by his patron Robert Wymondsole of
 Putney, esq. He travelled with this gentleman into France;
 and in the summer of the year 1681, was unfortunately
 drowned in a river near Paris, as he was swimming for his
 own diversion,

DAVENANT (sir WILLIAM) made his first entry upon Athenæ,
Oxon. v.
 the stage of this vain world, as mr. Antony Wood expresses it, at
 Oxford in the year 1605. His father kept an inn in that city,
 where Shakespear used to lodge in his journeys between Lon-
 don and Warwickshire; and, as Sir William’s mother was a Jacob’s li
of the poe
vol. ii. p. 5
 great

great beauty, some have furnished, but without any foundation at all, that he derived his very being, and along with it his poetical talents, for which he was afterwards famous, from Shakespear. He was first put to a grammar-school at Oxford; and, when he had passed through that, entered a member of Lincoln-college in that university. But his genius leading him to poetry, he made little or no progress in academical learning; but soon leaving the place, he became a page to Frances, duchess of Richmond, and afterwards to Foulk lord Brooke, who being a poet himself, was much delighted with him. In 1628 he began to write plays and poems; and acquired so much reputation for his taste and wit, that he was caressed by some of the most eminent men of his time. Sir Henry Blount, Edward Hyde, afterwards earl of Clarendon, the honourable Henry Howard, and sir John Suckling, were amongst his intimate friends. Wood relates, that sir William had the misfortune to lose his nose about this time, from the effects of a criminal commerce, which he had with a fine black girl in Axe-yard, Westminster; and we find him rallied on this account by the contemporary wits, and among the rest by his friend Suckling:

- “ Will Davenant ashamed of a foolish mischance,
- “ That he had got lately travelling in France;
- “ Modestly hoped the handsomeness of ’s muse,
- “ Might any deformity about him excuse.

And,

- “ Surely the company had been content,
- “ If they could have found any precedent;
- “ But in all their records, in verse or in prose,
- “ There was none of a laureate who wanted a nose.”

Lesson of Poets.

But Davenant was so little disturbed with their mirth, that he himself was as merry as any of them; and harboured so little resentment against the authoress of his misfortune, that he afterwards introduced her, in all her beauty, into his Gondibert. In 1637, when Ben Johnson died, he was created poet laureate, to the great mortification of May, the translator of Lucan, who was competitor for the place; and who, upon being disappointed, carried his resentment so far, that from being a warm courtier, he became a warmer malecontent, and distin-

distinguished himself afterwards against his royal master, both as an advocate and historian to the parliament. In 1641 he was accused by the parliament for being embarked in a design of seducing the army, and bringing it again under the subjection of the king: and after attempting to save himself by flight, was seized; but being bailed, withdrew soon after to France. After he had spent some time there, he returned; was entertained by William marquiss of Newcastle, and by him made proprefect or lieutenant-general of his ordnance. In 1643 he received the honour of knighthood from his majesty near Gloucester; but upon the declining of the king's party, retired again to France. Here he changed his religion for that of Rome, which circumstance probably might so far ingratiate him with the queen, as to induce her to trust him with the most important concerns. She sent him over to the king, as lord Clarendon tells us, to persuade him to give up the church for his peace and security: but the king was so displeased with what he offered on this head, that he forbade him ever coming into his presence again. As this was by far the most remarkable passage in his whole life, we think ourselves obliged to dwell upon it a little. Lord Clarendon has given us a circumstantial account of it; and though it is not altogether to Davenant's advantage, yet we may assure ourselves it is true, because the historian had always a particular regard and friendship for the poet. "The queen, says he, who was never advised by those who either understood or valued his (the king's) true interest, consulted with those about her, and sent sir William Davenant, an honest man and a witty, but in all respects inferior to such a trust, with a letter of credit to the king, who knew the person well enough under another character than was like to give him much credit in the argument in which he was instructed, that 'he should part with the church for his peace and security.' Sir William Davenant had, by the countenance of the French ambassador, easy admission to the king; who heard him patiently all he had to say, and answered him in that manner that made it evident he was not pleased with the advice. When he found his majesty unsatisfied, and that he was not like to consent to what was so earnestly desired by them by whose advice he was sent, who undervalued all those scruples of conscience which his majesty was strongly possessed with, he took upon himself the confidence to offer some reasons to the king to induce him to yield to what was proposed; and, among other things,

“ things, said, ‘ it was the advice and opinion of all his
 “ friends.’ His majesty asking, ‘ what friends?’ and he an-
 “ swering, that ‘ it was the opinion of the lord Jermyn,’ the
 “ king said, that ‘ the lord Jermyn did not understand any
 “ thing of the church.’ The other said, ‘ the lord Colepep-
 “ per was of the same mind.’ The king said, ‘ Colepepper
 “ had no religion; and asked, whether the chancellor of the
 “ exchequer was of that mind;’ to which he answered, ‘ he
 “ did not know, for that he was not there; and had deserted
 “ the prince;’ and thereupon said somewhat from the queen
 “ of the displeasure she had conceived against the chancellor.
 “ To which the king said, ‘ the chancellor was an honest
 “ man, and would never desert him, nor the prince, nor the
 “ church; and that he was sorry he was not with his son,
 “ but that his wife was mistaken.’ Davenant then offering
 “ some reasons of his own, in which he mentioned the
 “ church slightly, as if it were not of importance enough
 “ to weigh down the benefit, that would attend the con-
 “ cession, his majesty was transported with so much indig-
 “ nation, that he gave him a sharper reprehension than was
 “ usual for him to give to any other man; and forbid him
 “ to presume to come again into his presence. Whereupon
 “ the poor man, who had in truth very good affections, was
 “ exceedingly dejected and afflicted; and returned into
 “ France to give an account of his ill success to those who
 “ sent him.”

Hist. of the
 Rebel. vol.
 iii.

Athenæ
 Oxon. v. ii.

Davenant was afterwards employed by the queen to trans-
 port a considerable number of artificers from France to Vir-
 ginia, having obtained leave of the king of France so to do:
 but in this undertaking he was likewise unfortunate: for be-
 fore the vessel was got clear of the French coast, it was taken
 by some of the parliament ships of war, and carried to En-
 gland. He was first imprisoned in the Isle of Wight, and
 afterwards removed to the Tower of London, in order to take
 his trial in the high court of justice in the year 1651: but at
 the intercession of Milton and some others, his life was hap-
 pily saved, though we find him a prisoner in the Tower for two
 years after. He was then set at liberty by the lord keeper
 Whitlocke, and had now nothing to think of, but how to
 procure an honest livelihood. Tragedies and comedies were
 then esteemed very prophane and unholy things, which there-
 fore being forbidden in those religious times, he was forced,
 as Dryden says, “ to turn his thoughts another way, and to
 “ introduce the examples of moral virtue written in verse,
 “ and

“ and performed in recitative music. The original of this
“ music, and of the scenes which adorned his works, he had
“ from the Italian operas; but he heightened his characters,
“ as he imagines, from Corneille and some French Poets.”

In this manner Sir William made a shift to support himself, till the restoration of Charles II; after which he revived the just drama, and obtained a patent for erecting a new company of actors, under the patronage of James duke of York, who acted many years in little Lincolns-Inn Fields. Here he died April 17, 1668, aged 63, and two days after was interred in Westminster Abbey; when to the great grief of honest

mr. Wood, there was an inexcusable error committed in the ceremony, the laurel-wreath through haste being forgot, which should have been placed upon his coffin. On his gravestone is inscribed, in imitation of Ben Johnson's short epitaph, O RARE SIR WILLIAM DAVENANT! It may not be amiss to observe, that his remains rest very near the place, out of which those of mr. Thomas May, formerly his competitor for the laurel, and afterwards historian and secretary to the parliament, were removed, together with a fine monument and pompous inscription erected over him by an order of that house. His works were published by his widow in 1673, and dedicated to James duke of York, afterwards king James II: they consist of plays and poems, among the last of which is to be found the famous Gondibert, which has afforded so much exercise to the wits and critics.

Antiquities
of St. Peter's West-
minster.

DAVENPORT (CHRISTOPHER), a very learned Englishman, was born at Coventry, in Warwickshire, about the year 1598, and educated in grammar learning at a school in that city. He was sent to Merton college in Oxford at fifteen years of age; where spending two years, he, upon an invitation from some Romish priest living in or near Oxford, afterwards went to Doway. He remained there for some time; and, then going to Ypres, he entered into the order of Franciscans among the Dutch there, upon the 7th of October 1617. After several removals from place to place, he became a missionary into England, where he went by the name of Franciscus a Sancta Clara; and at length was made one of the chaplains to Henrietta Maria, the royal consort of king Charles I. Here he did all he could to promote the cause of popery, by gaining disciples, raising money among the English catholicks to carry on publick matters abroad, and by writing books for the advancement of his religion and order. He was very eminent for his uncommon learning, being excellently versed

Wood's
Athen.
Oxon.

versed in school-divinity, in fathers and councils, in philosophers, and in ecclesiastical and prophane histories. He was, mr. Wood tells us, a person of very free discourse, while his fellow-labourer in the same vineyard, Hugh Cressy, was reserved; of a lively and quick aspect, while Cressy was clouded and melancholy: all which accomplishments made him agreeable to protestants as well as papists. Archbishop Laud, it seems, had some knowledge of this person; for, in the seventh article of his impeachment, it is said, that “the said archbishop, for the advancement of popery and superstition within this realm, hath wittingly and willingly received, harboured and relieved divers popish priests and Jesuits, namely, one called Sancta Clara, alias Davenport, a dangerous person and Franciscan friar, who hath written a popish and seditious book, entitled, *Deus, natura, gratia, &c.* wherein the thirty-nine articles of the church of England, established by act of parliament, are much traduced and scandalized: that the said archbishop had divers conferences with him, while he was writing the said book,” &c. To which article, the archbishop made his answer: “I never saw that Franciscan friar, Sancta Clara, in my life, to the utmost of my memory, above four times, or five at most. He was first brought to me by dr. Lindsell: but I did fear, that he would never expound the articles so, that the church of England might have cause to thank him for it. He never came to me after, till he was almost ready to print another book, to prove, that episcopacy was authorised in the church by divine right; and this was, after these unhappy stirrs began. His desire was, to have this book printed here; but at his several addresses to me for this, I still gave him this answer: That I did not like the way, which the church of Rome went concerning episcopacy; that I would never consent, that any such book from the pen of a Romanist should be printed here; that the bishops of England are very well able to defend their own cause and calling, without any help from Rome, and would do so when they saw cause: and this is all the conference I ever had with him.” Our author at this time absconded, and spent most of those years of trouble in obscurity, sometimes beyond the seas, sometimes at London, sometimes in the country, and sometimes at Oxford. After the Restoration of king Charles II, when the marriage was celebrated between him and Catherine of Portugal, Sancta Clara became one of her chaplains; and was for the third time

time chose provincial of his order for England, where he died upon the 31st of May 1680.

He was the author of several works: he wrote, 1. *Paraphrastica expositio articulorum confessionis Anglicæ*. This book was, we know not why, much railed at by the Jesuits, who would fain have had it burnt; but, being soon after licensed at Rome, all farther rumour about it stopped. 2. *Deus, natura, gratia: sive, tractatus de prædestinatione, de meritis, &c.* This book was dedicated to king Charles I; and mr. Prynne contends, that the whole scope of it, as well as "the paraphrastical exposition of the articles," reprinted at the end of it in the year 1635, was to reconcile the king, the church, and the articles of our religion to the church of Rome. He published also a great number of other works, which are not now of consequence enough to be mentioned.

Canterbury's
Doom, p.
423.

DAVENPORT (JOHN), elder brother of Christopher just mentioned, was born at Coventry, in the year 1597; and sent from thence with his brother to Merton college in 1613. He afterwards took a different route from him: for whereas Christopher went to Doway, and became a catholic, John went to London, and became a puritan. He was minister of St. Stephen's church in Coleman-street, and esteemed by his fanatical brethren a person of excellent gifts in preaching, and in other qualities belonging to a divine. About the year 1630, he was appointed by certain factious and discontented persons one of the seoffees for the buying in impropriations; but, that project miscarrying, he left his pastoral charge, about the year 1633, under pretence of opposition from the bishops, and went beyond the seas to Amsterdam. Here, endeavouring to be a minister in the English congregation, and to join with them in all duties, he was opposed by mr. John Paget, an elder, on account of some difference between them about baptism; upon which he wrote, in his own defence, "A letter to the Dutch classis, containing a just complaint against an unjust doer; wherein is declared the miserable slavery and bondage, that the English church at Amsterdam is now in, by reason of the tyrannical government and corrupt doctrine of mr. John Paget, their minister." Amst. 1634. Two or three more pieces, relating to this controversy, were published by him afterwards: and such were his parts and learning, that he drew away from them many of their congregation, to whom he preached and prayed in private houses.

Wood's
Athen.
Oxon.

In

In the beginning of the rebellion, he returned into England, as other nonconformists did, and had a cure bestowed on him; but finding matters not go on agreeably to his humour, he went into New-England, and became pastor of New-Haven there. He afterwards removed from thence to Boston in 1668, where he died upon the 13th of March in the year following. He was the author of, "A catechism containing the chief heads of the Christian religion," which was printed at London in 1659: "several sermons:" "The power of congregational churches asserted and vindicated:" and of "An exposition of the canticles," which has never been published.

D A V I D (GEORGE), a most extraordinary heretic, was the son of a waterman of Ghent, and educated a glazier, or, as some say, a glass-painter. He began about the year 1525 to preach such whimsies as these, namely, that he was the true messiah, the third David, nephew of God, not after the flesh, but after the spirit. "The heavens, said he, being empty, he was sent to adopt children worthy of that kingdom; and to restore Israel, not by death, as Christ, but by grace." With the Sadducees, he denied eternal life, the resurrection, and the last judgment: with the Adamites, he was against marriage and for a community of women: and with the followers of Manes, he thought that the body only, and not the soul, could be defiled with sin. According to him, the souls of unbelievers ought to be saved, and those of the apostles damned. Lastly, he affirmed it folly to believe, that there was any sin in denying Jesus Christ; and ridiculed the martyrs for preferring death to apostacy. A persecution being commenced against him and his followers, he fled first to Friesland, and from thence to Basil, where he lurked under the name of John Bruck. He died in that city in the year 1556, promising to his disciples, that he should rise again in three days; which, as it happened, was not altogether false: for the magistrates of Basil, understanding at length who he was, did, about that time, dig up his corps, which, together with his writings, they caused to be burned by the common executioner. As great a madman and lunatic as this George David was, he had his followers, which continued some time after his death.

D A V I E S

DAVIES (sir JOHN) an eminent lawyer and poet, was the son of a wealthy tanner at Chisgrove in Wiltshire, where he was born about the year 1570. He became a commoner of Queen's-college in Oxford in the year 1585; and, after having taken a bachelor of arts degree, he removed to the Middle Temple, and, applying himself to the study of the common law, was called to the bar. Some time after, being expelled that society for beating a gentleman at dinner in the common hall, namely, mr. Richard Martin, afterwards recorder of London, he retired to Oxford, and prosecuted his studies there; but, being reinstated in the Temple, he practised as a counsellor, and became a burgess in the parliament in 1601. Upon the death of queen Elizabeth, he went with lord Hunsdon into Scotland, to congratulate king James; and, being introduced into his majesty's presence, was taken very particular notice of. The king inquiring of that lord the names of the gentlemen who accompanied him, and hearing John Davies named, asked, whether he was *Nosce teipsum*? And, upon being told told he was, his majesty graciously embraced him, and assured him of his favour. This *Nosce teipsum* was a poem of *Ibid.* sir John's "on The original, nature, and immortality of the "soul," published in the year 1599, and dedicated to queen Elizabeth. It was printed again in 1622, and again in 1714 by mr. N. Tate, who has given in a preface a very advantageous character of it. This, together with other small poems, as, "Hymns of Astrea in acrostic verse; Orchestra, "or, A poem expressing the antiquity and excellency of dancing, in a dialogue between Penelope and one of her wooers;" &c. gained sir John the reputation of a poet, and recommended him so to king James, that he made him first his solicitor, and then his attorney-general in Ireland; where, in 1606, he became one of his majesty's serjeants at law, and was afterwards speaker of the house of commons in that kingdom. The year following, he received the honour of knighthood from the king at Whitehall. In 1612, he quitted the post of attorney-general in Ireland, and was made one of his majesty's English serjeants at law; and, after his settling in England, one of the judges of assize on the circuits. In 1626, he was appointed lord chief justice of the king's bench; but, before his installation, died suddenly of an apoplexy in the 57th year of his age. He left behind him the character of a bold spirit, a sharp and ready wit, and of a man completely *Ibid.* learned, but in reality more a scholar than a lawyer.

We have already mentioned this gentleman's productions as a poet; but he gave the world several pieces in quality of a lawyer. I. "A discovery of the true causes, why Ireland was never entirely subdued, nor brought under obedience of the crown of England, until the beginning of his majesty's happy reign." Lond. 1612, 4to. Dedicated to the king, with this Latin verse only: *Principis est virtus maxima nosse suos.* II. "A declaration of our sovereign lord the king, concerning the title of his majesty's son Charles, the prince and duke of Cornwall." Lond. 1614, folio. Printed in two columns, one French, the other English. III. "Le primer reports des cases & matters en ley resolves & adjudges en les courts del roy en Ireland." Dublin, 1615. Lond. 1628 and 1674, folio. To the second edition was added a table. IV. "A perfect abridgment of the eleven books of reports of sir Edward Coke." Lond. 1651, 12mo. It was written in French by sir John Davies, and translated into English by another hand. V. "Jus imponendi vectigalia: or, The learning touching customs, tonnage, poundage, and impositions on merchandizes, &c. asserted." Lond. 1656 and 1659, 8vo. Besides these, there are some manuscripts of his writing and composing; namely, "A large epistle to Robert earl of Salisbury of the state of the counties of Monaghan, Fermanagh, and Downe, and of justices of peace, and other officers of Ireland," written in 1607; and also "A speech before Arthur lord Chichester, viscount Belfast, lord lieutenant of Ireland, 21 May 1613," when he was speaker of the Irish house of commons. These pieces were in the library of sir James Ware of Ireland, and afterwards, as mr. Wood believes, in that of the earl of Clarendon.

Ibid.

Before we conclude this account of sir John Davies, we must observe, that he married Eleanor Touchet, youngest daughter of lord George Audley, afterwards earl of Castlehaven; by whom he had a son, an idiot, who died young, and a daughter named Lucy, who was married to Ferdinand lord Hastings, afterwards earl of Huntingdon. This Eleanor Touchet was a lady of a very extraordinary character. She had, or pretended to have, a spirit of prophecy; and her predictions, received from a voice which she often heard, as she used to tell her daughter Lucy, and she others, were generally wrapped up in dark and obscure expressions. It was commonly reported, that, on the Sunday before her husband's death, as she was sitting at dinner with him, she suddenly burst

burst into tears ; whereupon, he asking her the occasion, she answered, " Husband, these are your funeral tears ;" to which he replied, " Pray wife spare your tears now, and I'll be content that you shall laugh when I am dead." After sir John's death, she lived mostly at Parston in Hertfordshire ; and in 1649, an account was published of her " strange and wonderful prophecies." She died in St. Bride's parish in London, on the 5th of July 1652 ; and was buried in St. Martin's church in the Fields, near the remains of her husband.

Ibid.

DAVIES (JOHN) an eminent and learned critic, was the son of a merchant in London, and born there upon the 22d of April 1679. After being educated in classical learning at the Charterhouse-school, he was, in the year 1695, sent to Queen's-college in Cambridge ; where he took his bachelor of arts degree in 1698. In 1701 he was chosen fellow of his college ; and the year following took his master of arts degree. In the year 1711, having distinguished himself by several learned publications, hereafter to be mentioned, he was collated by dr. John Moore, bishop of Ely, to the rectory of Fenditton near Cambridge, and to a prebend in the church of Ely ; taking the same year a doctor of laws degree. Upon the death of dr. James, he was chosen master of Queen's-college on March the 23d, 1716-17 ; and created doctor of divinity in 1717, when king George I. was at Cambridge. He died upon the 7th of March 1731-32, in the 53d year of his age, and was buried in the chapel of his college ; where a flat marble stone was laid over his grave, with a plain inscription. His mother, who was a daughter of sir John Turton, knt. is said to have been living in the year 1743.

This learned man was not, as far as we can find, the author of any original works, but only employed himself in giving some fair and correct editions of some Greek and Latin authors of antiquity. Thus in the year 1703 he published in 8vo, 1. *Maximi Tyrii dissertationes, Gr. & Lat. ex interpretatione Heinsii, &c.* 2. *C. Julii Cæsaris, et A. Hirtii, quæ extant omnia.* Cant. 1706, 4to. It was republished in 1727. 3. *M. Minucii Fælicis Octavius.* Cant. 1707, 8vo. It was printed again in 1712, 8vo, with the notes greatly enlarged and corrected, and the addition of *Commodianus*, a writer of the Cyprianic age. 4. Then he formed a scheme of publishing new and beautiful editions of Cicero's philosophical pieces, by way of supplement to what the most learned Grævius had published of that great author ;

and accordingly put out, in 1709, his *Tusculanarum disputationum*, libri quinque. 8vo. This edition, and that of 1738, which is the fourth, have at the end the emendations of his intimate friend dr. Bentley. The other pieces were published by our author in the following order: *De natura Deorum*, in 1718. *De divinatione et de Fato*, in 1721. *Academica*, in 1725. *De legibus*, in 1727. *De finibus bonorum et malorum*, in 1728. These several pieces of Tully were printed in 8vo in a fair and handsome manner; have been received with a general applause; and have passed, most of them, through several editions. Dr. Davies had also gone as far as the middle of the third book of Cicero's offices, in order for a new edition of that most valuable work; but being prevented by death from finishing it, he recommended it in his will to the care of that great patron of learning Richard Mead, M. D. who put it into the hands of dr. Thomas Bentley, that he might fit and prepare it for the press. But the house where dr. Bentley lodged, which was in the Strand, London, being set on fire through his carelessness, as it is said, in reading after he was in bed, dr. Davies's notes and emendations perished in the flames, and so were irrecoverably lost. 5. Another thing published by our learned author, which we have not mentioned, was, *Lactantii Firmiani epitome divinarum institutionum*. Cant. 1718, 8vo.

Vide Præfat. Cicero-
ron. de Nat.
Deor. edit.
1733.

Pref. ce to
Entretiens
de Cicéron.
sur la nature
des Dieux.
Paris 1721.

His works have been well received both at home and abroad. Abbé d'Olivet in particular, the French translator of Cicero *de natura Deorum*, gives him just commendations for his beautiful edition of that book. But he seems afterwards to have altered his opinion, as appears from the harsh judgment he passes upon dr. Davies, in the preface to his new edition of Tully's works. We will here subjoin this censure for the sake of the curious and learned reader, who possibly may not otherwise have an opportunity of seeing it. " Joannes Davi-
" sius Anglus his viginti omnia pleraque Ciceronis philoso-
" phica edidit, operis Græviani perfectorem se professus. Ve-
" rum, ut erumpat aliquando ex me vera vox, et dicam sine
" circuitione quid sentio, homini homo quid præstat! Quæ
" in Grævio modestia, quam ingenuus pudor! In altero quæ
" confidentia, aut, ne dixerim mollius, quæ procacitas!
" Tamen fateor, et libenter quidem, fuit in eo ingenium per-
" spicax, acutum, solers: itaque locos aliquot feliciter expli-
" cuit. At minime ferendus est, qui, antiquis lectionibus e
" textu exterminatis, suis autem in earum locum somniis, si
" diis placet, inducendis, novum velit architectari Ciceronem:
" adeo

“ adeo ut, si qua ejus volumina secundis tertiisque curis retrac-
 “ tata in lucem redierint, ultima editio sit etiam pessima :
 “ suscepto quasi certamine cum populari suo Ricardo Bentleio,
 “ quem suarum ad Tusculanas emendationum approbatorem
 “ amplificatoremque habuerat, uter esset in contaminandis
 “ veterum exemplaribus licentior.”

Ciceron.
 Oper. Præf.
 ad vol. i.

DAVILA, a celebrated historian, was born of an illustrious family in the isle of Cyprus. His ancestors had sustained the office of high-constables in that state, and were possessed of large fortunes: but, the Turks making themselves masters of the island in the year 1571, Davila was forced to abandon his country. He fled to Avila in Spain; induced thereto by a tradition, which prevailed in his family, that his ancestors had derived their name and origin from this town. Here, upon the credit of his name and family, joined to the little remaining substance he had brought with him, he thought he should be able to support himself with tolerable comfort: but, finding himself mistaken, he went to France, where he was greatly caressed in the court of Henry III, and had many services done him by people of the first quality. He had a brother and two sisters, which were taken into the service of Catharine of Medicis: but this queen dying in 1589, and the king soon after, broke again all Davila's measures. He continued however in France some time under the reign of Henry the Great, and behaved himself very gallantly in some military expeditions, in which he was concerned. Afterwards he went to Venice, where he had a very honourable pension settled on him by the republic: in whose service his brother Lewis Davila had formerly been a commander. He was at Padua when he obtained a formal commission from Venice to remove to Verona: which being a very advantageous thing for him, Davila made no delay, but set out immediately. When he was upon his journey, he demanded carriages for the conveyance of his goods, which it was lawful for those to do who had received any sort of commission from the republic; but instead of being served in the manner he ought to have been, he was treated at one place very ill; and his servants and attendants were insulted by the gentleman, whose care and duty it was to furnish him. Davila presented his commission in the softest manner imaginable; but this moderation and candour, as it usually happens, only served to exasperate our hero the more: who immediately discharged a pistol upon Davila, and wounded him in such a manner that he died soon after. We have the

pleasure however to inform our reader, that Davila had a son with him of about 18 years of age; who had spirit enough to revenge the death of his father upon the murderer, whom he fell upon directly, and cut to pieces.

When Davila was come to Venice, he wrote his "History of the civil wars of France." It is divided into fifteen books, and contains every thing worth notice that passed, from the death of Henry II, 1559, to the peace of Vervins 1598. This history has always been reckoned a fine one. Lord Bolingbroke calls it a Noble one, and says, that he "should not scruple to confess it in many respects equal to that of Livy." Davila has indeed been suspected and accused of too much refinement and subtilty, in developing the secret motives of actions, in laying the causes of events too deep, and deducing them often through a series of progression too complicated, and too artfully wrought. But yet, as the noble lord above-mentioned observes, "the suspicious person, who should reject this historian upon such general inducements as these, would have no grace to oppose his suspicions to the authority of the first duke of Epemon, who had been an actor, and a principal actor too, in many of the scenes that Davila recites. Girard, secretary to this duke, and no contemptible biographer, relates, that this history came down to the place, where the old man resided in Gascony, a little before his death; that he read it to him; that the duke confirmed the truth of the narrations in it; and seemed only surprized, by what means the author could be so well informed of the most secret councils and measures of those times."

Boling-
broke's
Letters on
the study of
history, l. v.

Baillet,
Jugemens
des Savans.
tom. ix.
p. 472.
Bayle's dict.

DAURAT (JOHN) an eminent French poet, was born near the head of the Vienne about the year 1507. Going to the capital of the kingdom to finish his studies, he there made an extraordinary progress, and distinguished himself in such a manner by his skill in Greek, and his talent at poetry, that he became one of the professors of the university of Paris. In the year 1560, as it is said, he succeeded John Stracellus in the post of the king's reader and professor of the Greek tongue; but before this he had been principal of the college of Coqueret, after having been tutor to John Antony de Baïf, in the house of his father Lazarus de Baïf, who was master of the requests. He continued to instruct this young pupil in the college of Coqueret; and he had also the famous Ronfard for his scholar there, during the space of seven years. One of the most

most observable and glorious eulogies of Daurat is, that his school produced a great number of able men. His generosity and want of management made him extremely poor, and procured him a place in the list of those learned men who have been very near starving. In the reign of Henry II, he had been preceptor to the king's pages; and Charles IX. honoured him with the title of his poet, and took great delight in conversing with him. Considering the age in which he lived, we ought to forgive him the taste he had for anagrams, of which he was the first restorer. It is pretended, that he found the model of them in Lycophron; at least he brought them into so much vogue, that every body would needs be trying at them; and he passed for such a conjurer in that way, that several illustrious persons gave him their names to anagrammatise. He undertook also to explain the centuries of Nostradamus, which he was thought by some to do with such success, that he seemed to be invested with the character of his interpreter or sub-prophet. In his extreme old age, when he was near fourscore, having lost his first wife, he married a young girl; and by her had a son, for whom he shewed his fondness by a thousand ridiculous actions. He used to say, by way of excuse for this marriage, that "it was a poetic licence; and that, being to die by the thrust of a sword, he chose to perform the execution with a bright sword, rather than a rusty one." He had by his first wife, among other children, a son, who was the author of some French verses, which have been printed in a collection of his own poems; and a daughter, whom he married to a learned man, named Nicolas Goulou, in whose favour he resigned his place of regius professor of the Greek tongue. He made a great many verses in Latin, Greek, and French: and indeed it was his disease to make too many; for no book was printed, nor did any person of consequence die, but Daurat made some verses on the subject; as if he had been poet in ordinary to the kingdom, or his muse had been an hired mourner. Some have said that the odes, epigrams, hymns, and other poems in Greek and Latin, composed by Daurat, amount to above fifty thousand verses; and make what abatement we will from this prodigious number, it is certain, that he composed a great many poems in those two languages, besides what he wrote in French. He was so good a critic, that Scaliger, as he said, knew none but him and Cujacius, who had abilities sufficient to restore ancient authors; but he has presented the public with very little of that kind, some remarks of the Sibylline verses in Opsopæus's

edition being all we can recollect at present. Scaliger tells us, and he laughs at him for it, that he spent the latter part of his life in endeavouring to find all the bible in Homer. He died at Paris upon the first of November 1588, above fourscore years of age; and since his death there have been published collections of his verses, but not good ones.

Preface to
his works in
3 vol. 8vo.
pag. 1.

Ibid. p. 8, 9.

Ibid. p. 12,
13.

Ibid. p. 16.

Ibid. p. 21.

D A W E S (SIR WILLIAM) an eminent prelate of the church of England, was the youngest son of sir John Dawes, bart. and born at Lyons near Braintree in Essex, upon the 12th of September 1671. He was educated at Merchant-Taylors school in London, where he made a great proficiency in classical learning; and was also tolerably versed in the Hebrew tongue, even before he was fifteen years of age; which was chiefly owing to the additional care that dr. Kidder, afterwards bishop of Bath and Wells, but then rector of Rayne near Braintree, was pleased to take of his education. In 1687, he was sent to St. John's college in Oxford; but his father's title and estate descending to him, upon the death of his two elder brothers, about two years after, he left Oxford, and entered himself a nobleman in Catharine hall Cambridge. He took possession of his eldest brother's chambers, who died there just before of a fever, at the same time that his other brother, who was lieutenant of a ship, was unhappily drowned. After he had taken his master of arts degree, he visited his estate in Essex, and intended to make a short tour into some other parts of the kingdom, which he had not seen; but his progress was stopped by his happening to meet with Frances, the eldest daughter of sir Thomas Darcy, of Braxstead Lodge in Essex, a fine and accomplished woman, whom he made his address to and soon after married.

As soon as he arrived at the proper age, he was ordained deacon and priest by dr. Compton, bishop of London. He intended, from the very first, to enter into holy orders; and is said to have prepared himself for this, by making some of the most eminent English divines his study, while he was very young. Shortly after, he was created doctor in divinity by a royal mandate, in order to be qualified for the mastership of Catharine hall, to which he was unanimously elected in the year 1696, upon the death of dr. John Eachard. He did several beneficial acts to his college: particularly, he contributed liberally towards the finishing a chapel, which his predecessor had begun; and, by his interest at court, procured the first vacant prebend of Norwich to be annexed, by act of

par-

parliament, to the mastership of Catharine hall for ever. In the year 1696, he was made a chaplain in ordinary to king William; and shortly after, was presented by his majesty to a prebend in the church of Worcester. Sir William, it seems, had pleased the king so well in a sermon, preached at Whitehall upon the 5th of November 1696, that his majesty sent for him, and without any sollicitation gave him this prebend; telling him at the same time, that "the thing indeed was but "small, and not otherwise worth his acceptance, but as it was "an earnest of his future favour, and a pledge of what he intended for him." On the 10th of November 1698, he was collated by archbishop Tenison to the rectory, and on the 19th of December following, to the deanery of Bocking in Essex; where he behaved in a very charitable and exemplary manner. His historian tells us, that by way preserving an harmony and good understanding with his people, he used, every Sunday, to invite a certain number of the better sort to dine with him; which, it must be confessed, was no bad scheme. He used also to preach constantly himself, while he continued rector of that parish. "His discourses, says the "same author, were plain and familiar, and such as were best adapted to a country audience; yet under his management "and manner of expression, they far surpassed the most elaborate compositions of other men. For such was the comeliness of his person, the melody of his voice, the decency of his action, and the majesty of his whole appearance, that "he might well be pronounced the most compleat pulpit-orator of his age." And this indeed conveys a true and just idea of this celebrated prelate, who owed his advancement chiefly to the popular qualities abovementioned, and not to any uncommon sized abilities, of which he does not appear to have been possessed: so that when these same sermons at court and in the country came to be printed and read, it was a matter of great wonder with many, who did not consider what it is that sets off a sermon from the pulpit, how they happened to be so extravagantly admired when they were preached.

After queen Anne's accession to the crown, sir William was made one of her chaplains, and was in a fair way for some of the highest dignities in the church. Accordingly, though he missed the bishopric of Lincoln, which was vacant in the year 1705, yet her majesty, of her own accord, named him to the see of Chester in 1707. The reason of his missing Lincoln was his having, in a sermon upon the 30th of January, uttered some bold truths, which were not agreeable to

Ibid. p. 26.

Ibid. p. 29.

Ibid. 23.

36.

Ibid. p. 29.

to certain persons in power; who took occasion from thence to persuade the queen, contrary to her inclination, to give it to dr. Wake, late archbishop of Canterbury. This however made no impression upon sir William; and therefore, when he was told by a certain nobleman, that he had lost a bishopric by his preaching, his reply was, that "as to that he had

- Ibid. p. 30. "no manner of concern upon him, because his intention was never to gain one by it." In the year 1713-14, he was translated to the archiepiscopal see of York; at which time he was also made a privy-counsellor of state. He continued above ten years in this high station, much honoured and respected; and then a diarrhea, to which he had been subject afore-time, coming to be attended with a fever, and ending in an inflammation of his bowels, put a period to his life upon the 30th of April 1724, in the 53d year of his age. He was buried in the chapel of Catharine hall Cambridge, near his lady, who died upon the 22d of December 1705, in the 29th year of her age. He had seven children, three of which
- Ibid. p. 32.
- Ibid. p. 51. only, namely, Elizabeth, Jane, and Darcy, survived him.

He was the author of several things, some of which were published by himself, and others after his decease, under the title of his "Whole works, with a preface, giving some account of the life, writings, and character of the author."

- Lond. 1733, in three volumes 8vo. Those published by himself were, 1. "An anatomy of atheism." Lond. 1693, 4to. This is a poem, consisting of five sheets, and was written by the author, before he was eighteen years of age. It is more remarkable for its argument and easiness of diction, than for any briskness and force of imagination. 2. "The duties of the closet," &c. written by him, before he was twenty-
- Ibid. p. 11.
- Ibid. p. 13. one years of age. 3. "The duty of communicating explained and enforced," &c. This was composed for the use of his parishioners at Bocking. 4. "Sermons preached upon several occasions before king William and queen Anne." Lond. 1707, 8vo. dedicated to that queen. 5. A preface to the works of bishop Blackhall published in 1723. The character of this prelate is that of a good, rather than a great man. He was not wanting in parts and learning, but he had no share of either above the ordinary rate; and his intellectual accomplishments were rather flashy and popular, than calculated to excite any great admiration in those who were really judges. However, his moral character was an extremely good one; and there were few qualities, that could adorn a man either in private or public life, as a layman or eccle-

ecclesiastic, which he did not possess in an eminent degree.

DECHALES (CLAUDIUS FRANCIS MILLIET) an excellent mathematician, mechanic, and astronomer, was born at Chamberry, the capital of Savoy, in the year 1611; and descended from a noble family, which had produced several persons, creditably distinguished in the church, the long robe, and the field. He was a great master in all the parts of mathematics, and printed several books in that way, which were very well received. His principal performances are, an edition of Euclid's Elements, where he has struck out the unserviceable propositions, and annexed the use to those he has kept in; a discourse of fortification; and another of navigation. These performances, with some others, were first collected into three volumes in folio, under the title of *Mundus mathematicus*; being indeed a complete course of all the mathematics. The first volume includes the first six books of Euclid, with the eleventh and twelfth; an arithmetical tract; Theodosius's spherics; trigonometry; practical geometry; mechanics; statics; universal geography; a discourse upon the loadstone; civil architecture, and the carpenter's art. The second volume furnishes directions for stone-cutting; military architecture; hydrostatics; a discourse of fountains and rivers; hydraulic machines, or contrivances for water-works; navigation; optics; perspective; catoptrics and dioptrics. The third volume has in it a discourse of music; pyrotechnia, or the operations of fire and furnace; a discourse of the use of the astrolabe; gnomonics, or the art of dialling; astronomy; a tract upon the calendar; astrology; algebra; the method of indivisible and conic sections. The best edition of this work is that of Lyons, printed in the year 1690: It is more correct than the first, has considerable enlargements, and makes four volumes in folio. Dechales, though not abounding in discoveries of his own, is yet allowed to have made a very good use of the productions of other men, and to have drawn the several parts of the science of mathematics together with great clearness and judgment. It is said also, that his probity was not inferior to his learning, and that both these qualities made him generally admired and beloved at Paris; where for four years together he read public mathematical lectures in the college of Clermont. Then he removed to Marseilles, where he taught the art of navigation; and afterwards became professor

essor of mathematics in the university of Turin, where he died upon the 28th of March in the year 1678, aged 67.

Vita Jo-
hannis Dee,
mathematici
Angli, Tho-
ma Smith,
scriptore.--
Compendi-
ous rehear-
sal of John Dee,
&c. chap. 1.

Compend.
rehearsal. c. 1.

D E E (JOHN) a great mathematician, and very extraordinary person in the republic of letters, was born of parents in good circumstances at London, upon the 13th of July 1527; and, after some time spent at school there, and at Chelmsford in Essex, sent to St. John's college in Cambridge. As to the life he led there, take it in his own words: "Anno 1542, I was sent by my father Rowland Dee to the university of Cambridge, there to begin with logic, and so to proceed in the learning of good arts and sciences; for I had before been meeting well furnished with understanding of the Latin tongue, I being then somewhat above fifteen years old. In the years 1543, 1544, 1545, I was so vehemently bent to study, that for those years I did inviolably keep this order, only to sleep four hours every night; to allow to meat and drink, and some refreshing after, two hours every day; and of the other eighteen hours, all, except the time of going to, and being at, the divine service, was spent in my studies and learning." In May 1547, he went into the Low Countries, on purpose to converse with Gemma Frisius, Gerardus Mercator, &c. and in about eight months after returned to Cambridge; where, upon the founding Trinity college by king Henry VIII, he was chosen one of the fellows. His turn was to mathematics and astronomy. He brought over with him from the Low Countries several instruments made by the direction of Frisius, together with a pair of great globes made by Mercator; and his reputation was very high. However, his assiduity in making astronomical observations, which in those days were always understood as connected with the desire of penetrating into futurity, brought some suspicion upon him; which was so far increased by a very singular accident that befel him, as to draw upon him the imputation of a conjurer, which he could never shake off for threescore years after. As to this accident, it happened soon after his removal from St. John's college, and being chosen one of the fellows of Trinity, where he "was assigned to be the under-reader of the Greek tongue, Mr. Pember being the chief Greek reader then in Trinity college. Hereupon, says he, I did set forth, and it was seen of the university, a Greek comedy of Aristophanes, named in Greek *Εἰρήνη*, in Latin, Pax, with the performance of the scarabæus, or beetle, his flying up to Jupiter's palace with

" a

“ a man and his basket of victuals on her back ; whereat was
 “ great wondering, and many vain reports spread abroad of
 “ the means, how that was effected.”

Ibid. c. 1.

Disturbed with these reports, he left England again in the year 1548, and went to the university of Louvain ; where he distinguished himself extremely, so that he was visited by the duke of Mantua, by don Lewis de la Cerda, afterwards duke of Medina, and other persons of great rank. While he remained there, sir William Pickering, who was afterwards so great a favourite with queen Elizabeth, was his pupil ; and in this university it is probable, not certain, that he had the degree of doctor of laws conferred upon him. In July 1550, he went from thence to Paris, where, in the college of Rheims, he read lectures upon Euclid's elements, with prodigious applause : and very great offers were made him, if he would accept of a professorship in that university, which, however, he refused. In 1551, he returned to England, was well received by sir John Cheke, introduced to mr. secretary Cecil, and even to king Edward himself, from whom he received a pension of one hundred crowns a year, which was afterwards exchanged for a grant of the rectory of Upton upon Severn, his majesty's presentation to which he received upon the 9th of May 1553. In the reign of queen Mary, he was for some time very kindly treated ; but afterwards came into great trouble, and even danger of his life. At the very entrance of it, mr. Dee entered into a correspondence with several of the lady Elizabeth's principal servants, while she was at Woodstock and at Milton ; which being observed, and the nature of it not known, two informers charged him with practising against the queen's life by enchantments. Upon this he was seized and confined ; but being, after several trials, discharged of treason, he was turned over to bishop Bonner, to see if any heresy could be found in him. After a tedious persecution, August the 19th 1555, he was, by an order of council, set at liberty ; and thought his credit so little hurt by what had happened, that, upon the 15th of January 1556, he presented “ A supplication to queen Mary, for the recovery and preservation of ancient writers and monuments.” The design was certainly good, and would have been attended with good consequences, if it had taken effect ; which it did not. The supplication is still extant in the Cotton library ; and we learn from it, that Tully's famous work, de Republica, was once extant in this kingdom, and perished at Canterbury.

Vita Joh.
Dec, p. 7.

Compend.
rehears, c. 3.

Vita, &c.
p. 3.

Upon

Compend.
rehears. c. 5.

Upon the accession of queen Elizabeth, at the desire of lord Robert Dudley, afterwards earl of Leicester, he delivered somewhat upon the principles of the ancient astrologers, about the choice of a fit day for the coronation of the queen, from whom he received many promises; nevertheless, his credit at court was not sufficient to overcome the public odium he lay under, on the score of magical incantations, and which was the true cause of his missing several preferments. He was by this time become an author; but, as we are told, a little unluckily; for his books were such as scarce any pretended to understand, written upon mysterious subjects in a very mysterious manner. The reader shall have an account of them by and by. In the spring of the year 1564, he went abroad again, to present the book which he dedicated to the then emperor Maximilian, and returned into England the same summer. In 1568, he engaged the earl of Pembroke to present the queen with his *Propædumata aphoristica*; and two years after, sir Henry Billingsley's translation of Euclid appeared, with mr. Dee's preface and notes, which did him more honour than all his other performances, as they furnished incontestable proofs of a more than ordinary skill in the mathematics. In 1571, we find him in Lorrain; where falling dangerously sick, the queen was pleased to send him two physicians. After his return to England, he settled himself in his house at Mortlake; where he prosecuted his studies with great diligence, and collected a noble library. This library consisted of four thousand volumes, of which above a fourth part were manuscripts; a great number of mechanical and mathematical instruments; a box full of seals, and other curiosities of the same kind. It was upon his leaving the kingdom in 1583, that the populace, who always believed him to be a conjurer, and one who dealt with the devil, broke into his house at Mortlake; where they tore and destroyed many things, and dispersed the rest in such a manner, that the greatest part of them were irrecoverable.

Ibid. c. 4.

Vita, &c.

p. 17.
Compend.
rehears. c. 7.

In November 1572, a new star appeared in Cassiopeia's chair, which gave mr. Dee an opportunity of distinguishing himself in his own way. On the 16th of March 1575, queen Elizabeth went to mr. Dee's house, in order to see his library; but having buried his wife but a few hours before, he could not entertain her in the manner he would have done. However, he brought out to her majesty a glass of his, which had occasioned much discourse; shewed her the properties of it, and explained their causes, in order to wipe off the aspersion,

sion, under which he had so long laboured, of being a magician. In 1577, a comet appearing, queen Elizabeth sent for *Ibid. ch. 4.* mr. Dee to Windsor, to hear what he had to say about it. The queen was pleased with his discourses, and promised him her royal protection, notwithstanding the vulgar reports to his prejudice. The year after, her majesty being greatly indisposed, mr. Dee was sent abroad, to confer with the German physicians. The queen, hinting her desire to be thoroughly informed, as to her title to countries discovered in different parts of the globe, by subjects of England, mr. Dee applied himself to the task with great vigour; so much, that on the 3d of October 1580, which was not three weeks after, he presented to the queen, in her garden at Richmond, two large rolls, in which those countries were geographically described and historically explained; with the addition of all the testimonies and authorities, necessary to support them, from records, and other authentic vouchers. These the queen very graciously received; and, after dinner, on the same day, conferred with mr. Dee about them, in the presence of some of her privy-council, and of the lord-treasurer Burleigh especially. *Ibid. p. 19.* His next employment, of consequence enough to be remembered, was about the reformation of the calendar; which, though it never took effect, was one of his best performances, and did him great credit.

We come now to that period of mr. Dee's life, by which he has been most known to the world, though for matters which have justly rendered him least to be regarded. Mr. Dee was certainly a man of uncommon parts, learning, and application; and might have performed great things, if he had been possessed of a solid judgment; but he was extremely credulous and superstitious. He was likewise extremely vain; and his ambition to surpass all men in knowledge, carried him at length to a desire of knowing beyond the bounds of human faculties. In short, he suffered himself to be deluded into an opinion, that by certain invocations an intercourse or communication with spirits might be obtained; from whence he promised himself an insight into the occult sciences. He found a young man, one Edward Kelley, a native of Worcestershire, who had dipped already deep into these matters; and who readily undertook to be his instrument in them, for which he was to pay him 50l. per annum. December the 2d, 1581, they *Vita, &c. p. 46.* began their incantations; in consequence of which, Edward Kelley was, by the inspection of a certain table, consecrated *Ashmole's Theatrum chemicum, to p. 479.* for that purpose with many superstitious ceremonies, enabled

- to acquaint mr. Dee with what the spirits thought fit to shew and discover. These conferences were continued for about two years, and the subjects of them committed to writing; but never published, though still preserved in Ashmole's museum. In the mean time, there came over hither a Polish lord, one Albert Laski, palatine of Siradia, a man of great parts and learning; who was introduced by the earl of Leicester to mr. Dee, and became his constant visitant. Having himself a byass to those superstitious arts, he was, after much intreaty, received by mr. Dee into their company, and into a participation of their secrets. But within a short time, the palatine of Siradia, returning to his own country, prevailed with mr. Dee and mr. Kelley to accompany him, upon an assurance of their being provided for there; and accordingly they went all privately from Mortlake, in order to embark for Holland; from whence they travelled by land through Germany into Poland, where, upon the 3d of February, 1584, they arrived at the principal castle belonging to Albert Laski. When Laski had been sufficiently abused with their fanatical pretences to a conversation with spirits, he contrived to send them out of his own country to the emperor Rodolph II. In the month of August, mr. Dee was introduced to the emperor, who was quickly disgusted with his impertinence, and declined all farther interviews. Upon this mr. Dee applied himself to his old patron Albert Laski, to introduce him to Stephen king of Poland; which accordingly he did at Cracow, upon the 17th of April 1585. But that prince soon detecting his delusions, and treating him with contempt, he returned to the emperor's court at Prague, from whose dominions he was soon banished, at the instigation of the pope's nuncio, who gave the emperor to understand, how scandalous it appeared to the Christian world, that he should entertain two such magicians as Dee and Kelley. Notwithstanding this, a young nobleman of great power and fortunes in Bohemia, and one of their pupils, gave them shelter in the castle of Trebona; where they not only remained in safety, but lived in splendor, Kelley having in his possession, as is reported, that philosophical powder of projection, by which they were furnished with money very profusely. Some jealousies and heart-burnings afterwards happened between mr. Dee and mr. Kelley, that brought on at length an absolute rupture. Kelley however seems to have acted a much wiser part than his companion, since it appears, from an entry in mr. Dee's diary, that he was so far intimidated, as to deliver up to Kelley, on the 4th of January
- Relation of
dr. Dee's
actions with
spirits,
p. 20, 22,
25.
- Vita, &c.
p. 27.
- Ibid. p. 30.
- Ibid. p. 33.
- Ibid. p. 35.
- Relations
of dr. Dee's
actions with
spirits, p.
444.
- Ashmole's
Theatrum
chemicum,
p. 481.

January 1589, the powder, about which it is said he had learned from the German chymists many secrets, which he had not communicated to mr. Dee. Kelley, it seems, was a much *Vita, &c.* younger man than Dee, being now in the fortieth year only *P. 53.* of his age.

The noise that their adventures made in Europe, induced queen Elizabeth to invite mr. Dee home; to which he was at length persuaded; and on the 1st of May 1689, he set out from Trebona towards England. He travelled with great pomp and solemnity; was attended by a guard of horse; and, besides waggons for his goods, had no less than three coaches for the use of his family; for he had married a second wife, and had several children. He landed at Gravesend upon the 23d of November following; and on the 9th of December, presented himself at Richmond to the queen, who received him very graciously. He then retired to his house at Mortlake; and collecting the remains of his library, which had been torn to pieces and scattered in his absence, he sat down to study. He had great friends; received great presents; yet nothing, it seems, could keep him from want. The queen had quickly notice of this, as well as of the vexations he suffered from the common people, who persecuted him as a conjurer. She sent him money from time to time: but all would not do. At length he resolved to apply in such a manner to the queen as to procure some settled subsistence; and accordingly, November the 9th, 1592, he sent a memorial to her majesty by the countess of Warwick, in which he very earnestly pressed her, that commissioners might be appointed to hear his pretensions, and to examine into the justness of his wants and claims. This had a good effect; for, on the 22d of the same month, two commissioners were sent to Mortlake, where mr. Dee exhibited a book, containing a distinct account of all the memorable transactions of his life, those which occurred in his last journey abroad only excepted; and as he read this historical narration, he produced all the letters, grants, and other evidences requisite to confirm them, and where these were wanting named living witnesses. The title of this work, the original of which still remains in the Cotton library, and a transcript of it among dr. Smith's written collections, runs thus: "The compendious rehearsal of John Dee, his dutiful
" declaration and proof of the course and race of his studious
" life for the space of half an hundred years, now by God's fa-
" vour and help fully spent, and of the very great injuries, da-
" mages, and indignities which for these last nine years he hath in
VOL. IV. F " Eng-

“ England sustained, contrary to her majesty’s very gracious
 “ will and express commandment, made unto the two honou-
 “ rable commissioners by her most excellent majesty thereto
 “ assigned, according to the intent of the most humble suppli-
 “ cation of the said John, exhibited to her most gracious ma-
 “ jesty at Hampton-court, ann. 1592, Nov. 9.”

Upon the report made by the commissioners to the queen, he received a present, and promises of preferment; but these promises ending like the former in nothing, he engaged his patroness, the countess of Warwick, to present another short Latin petition to the queen. What followed does not appear: however, upon the 8th of December 1594, he obtained a grant to the chancellorship of St. Paul’s. But this did not answer his end: upon which he applied himself next to Whitgift, archbishop of Canterbury, by a letter, in which he inserted a large account of all the books he had either published or written: and in consequence of this letter, together with other applications, he obtained a grant of the wardenship of Manchester college. On the 14th of February, 1596, he arrived with his wife and family in that town; and on the 20th of the same month, was installed in his new charge. He continued there about seven years; which he is said to have spent in a troublesome and unquiet manner. Upon the 5th of June 1604, he presented a petition to king James, earnestly desiring him that he might be brought to a trial; that by a formal and judicial sentence, he might be delivered from those suspicions and surmises which had created him so much uneasiness for upwards of fifty years. But the king, having been informed of the nature of his studies, was very far from giving him any mark of royal countenance and favour; which must needs have greatly affected a man of that vain and ambitious spirit, which all his misfortunes could never alter or amend. In November of the same year he quitted Manchester with his family, in order to return to his house at Mortlake; where he remained but a short time, being now very old, infirm, and destitute of friends and patrons, who had generally forsaken him. We find him at Mortlake in the year 1607; where he had recourse to his former invocations, and so came to deal again, as he fancied, with spirits. One Bartholomew Hickman served him now in the manner as Edward Kelley had formerly done. Their transactions were continued to the 7th of September 1607, which is the last date in that journal, published by Casaubon, whose title at large runs thus: “ A
 “ true and faithful relation of what passed for many years be-
 “ tween

Theatrum
 chemicum,
 p. 483.

Vita, &c.
 p. 41.

Vita, &c.
 p. 42.

“ tween dr. John Dee, a mathematician of great fame in
 “ queen Elizabeth and king James their reigns, and some spi-
 “ rits, tending, had it succeeded, to a general alteration of
 “ most states and kingdoms in the world. His private con-
 “ ferences with Rodolph, emperor of Germany, Stephen king
 “ of Poland, and divers other princes about it. The parti-
 “ culars of his cause, as it was agitated in the emperor’s
 “ court by the pope’s intervention. His banishment and re-
 “ storation in part; as also the letters of sundry great men and
 “ princes, some whereof were present at some of these con-
 “ ferences, and apparitions of spirits to the said dr. Dee, out
 “ of the original copy written with dr. Dee’s own hand, kept
 “ in the library of sir Thomas Cotton, knt. baronet. With
 “ a preface confirming the reality, as to the point of spirits, of
 “ this relation, and shewing the several good uses that a sober
 “ Christian may make of all. By Meric Casaubon, D. D.
 “ Lond. 1659, fol.”

This book made a great noise upon its first publication; and many years after the credit of it was revived by one of the ablest mathematicians and philosophers of his time, the celebrated dr. Hooke: who believed, that not only Casaubon, but archbishop Usher, and other learned men, were entirely mistaken in their notions about this book; and that, in reality, our author Dee never fell under any such delusions, but being a man of great art and intrigue, made use of this strange method of writing to conceal things of a political nature; and, instead of a pretended enthusiast, was a real spy. But there are several reasons, which will not suffer us to suppose this. One is, that mr. Dee began these actions in England; for which, if we suppose the whole treatise to be written in cypher, there is no account can be given, any more than for pursuing the same practices in king James’s time, who cannot be imagined to have used him as a spy. Another, that he admitted foreigners, such as Albert Laski, William Rosenberg, &c. to be present at these consultations with spirits; which is not reconcileable with the notion of all he did being mere artifice and imposture. Lastly, upon the return of mr. Dee from Bohemia, mr. Edward Kelley did actually send an account to the queen of practices against her life; but then this was in a plain and open method, which would never have been taken, if there had been any such mysterious correspondence between mr. Dee and her ministers, as dr. Hooke suggests. In the latter end of mr. Dee’s life, he became miserably poor. It is highly probable, that he remained under these delusions

Hooke’s
Posthumous
works, p.
206.

Strype’s
Annals,
vol. iv.
p. 1.

to his end; for he was actually providing for a new journey into Germany, when, worn out by age and distempers, he died in 1608, in the 81st year of his age, and was buried at Mortlake. He left behind him a numerous posterity both male and female, and among these his eldest son Arthur; who was bred at Westminster school under the learned Camden, applied himself to physic, and became physician in ordinary first to the grand duke of Muscovy, and afterwards to king Charles I.

Camden.
Epist. p. 47.
Wood's A-
then. Oxon.
vol. ii. col.
141.

The books which mr. Dee printed and published, are,
1. "Propædumata aphoristica de præstantioribus quibusdam naturæ virtutibus. Aphorismi. 12mo, Londini, anno 1558.
"2. Monas Hieroglyphica ad regem Romanorum Maximilianum. Antwerpæ, 1564. 3. Epistola ad eximium ducis Urbini mathematicum, Fredericum Commandinum, præfixa libello Machometi Bagdedini de superficierum divisionibus, edito opera Divi et ejusdem Commandini Urbinatis. Pisauri, 1570. 4. The British monarchy, otherwise called The petty navy royal, 1576. 5. Preface mathematical to the English Euclid, published by sir Henry Billingsley, knt. where he says many more arts are wholly invented by name, definition, property, and use, than either the Grecian or Roman mathematicians have left to our knowledge, 1570. 6. Divers and many annotations and inventions dispersed and added after the tenth book of English Euclid, 1570. 7. Epistola præfixa ephemeridibus Joannis Feldi a 1557, cui rationem declaraverat ephemerides conscribendi. 8. Parallaticæ commentationis praxeosque nucleus quidam. Londini, 1573." This catalogue of mr. Dee's printed and published books is to be found in his Compendious rehearsal, &c. as well as in his letter to archbishop Whitgift. We could transcribe from the same places more than forty titles of books unpublished, that were written by him; but we imagine a less number may satisfy the reader's curiosity, at the same time that it will save us much dry labour. Let the following therefore serve for a specimen.

1. The great volume of famous and rich discoveries, wherein also is the history of king Solomon every three years, his Ophirian voyage, the originals of Presbyter Joannes, and of the first great cham and his successors for many years following. The description of divers wonderful isles in the Northern, Scythian, Tartarian, and the other most northern seas, and near under the north pole, by record written 1200 years since, with divers other rarities. 1576.

2. The

2. The British complement of the perfect art of navigation. A great volume. In which are contained our queen Elizabeth her tables gubernautick for navigation by the paradoxal compass, invented by him anno 1557, and navigation by great circles, and for longitudes and latitudes, and the variation of the compass, finding most easily and speedily, yea, if need be, in one minute of time, and sometimes without sight of sun, moon, or stars, with many other new and needful inventions gubernautick. 1576.

3. De modo evangelij Jesu Christi publicandi, propagandi, stabiliendique, inter infideles Atlanticos. Volumen magnum libris distinctum quatuor: quorum primus ad serenissimam nostram potentissimamque reginam Elizabetham inscribitur; secundus ad summos privati suæ sacre majestatis concilij senatores; tertius ad Hispaniarum regem Philippum; quartus ad pontificem Romanum. 1581.

4. Speculum unitatis, sive, apologia pro fratre Rogerio Bacone Anglo: in quo docetur nihil illum per dæmoniorum fecisse auxilia, sed philosophum fuisse maximum naturaliterque, et modis homini Christiano licitis maximas fecisse res, quas indoctum solet vulgus in dæmoniorum referre facinora. 1557.

5. De nubium, solis, lunæ, ac reliquorum planetarum, imo, ipsius stelliferi cœli, ab intimo terræ centro distantis, mutuisque intervallis, et eorundem omnium magnitudine, liber ἀποδεικτικὸς ad Edvardum Sextum, Angliæ regem. 1551.

6. The philosophical and poetical original occasions of the configurations and names of the heavenly asterisms: written at the request of the right honourable lady, lady Jane, duchess of Northumberland. 1553.

7. De hominis corpore, spiritu, & anima: sive, microcosmicum totius naturalis philosophiæ compendium.

8. De unico mago et triplice Herode, eoque Antichristiano. 1570.

9. Reipublicæ Britannicæ synopsis, in English. 1562.

10. Cabbalæ Hebraicæ compendiosa tabella. 1562.

11. De itinere subterraneo. Lib. 2. 1560.

12. Trochilica inventa. Lib. 2. 1558.

DE FOE (DANIEL) famous for politics and poetry, but especially the former, was, as mr. Jacob says, bred a hofier: which profession, however, he soon forsook, as greatly below him, and became one of the most enterprising authors that any age has produced. The work by which he is most distinguished, as a poet, is his "True-born Englishman";

Lives of the poets.

a satire, occasioned by a poem intitled, "Foreigners", written by John Tutchin, esq. Tutchin was concerned on the side of Monmouth, in the time of Charles II; and for a political piece, which he wrote in favour of him afterwards, was sentenced by judge Jefferies to be whipped through several towns in the west of England, and handled so severely, that he petitioned James II. to be hanged. De Foe's True-born Englishman had a prodigious run, nine editions having passed under his own inspection, besides its having been twelve times pirated. Soon after the revolution, the people began to be uneasy at the partiality they thought their new king discovered to his countrymen; and their discontent rose so high, that king William was obliged to dismiss his Dutch guards. De Foe, who seems to have had a very true notion of civil liberty, engaged the enemies of the new government, and levelled the force of his satire against those who valued themselves for being true-born Englishmen. He exposes the fallacy of that prepossession, by laying open the sources from whence the English have sprung. "Normans, Saxons, and Danes, says he, were our forefathers: we are a mixed people: we have no genuine origin; and why should not our neighbours be as good as we to derive from? and I must add, that had we been an unmixed nation, I am of opinion, it had been to our disadvantage. For, to go no farther, we have three nations about us clear from mixture of blood as any in the world, and I know not which of them we could wish ourselves to be like; I mean, the Scotch, Welch, and Irish. And if I were to write a reverse to the satire, I would examine all the nations of Europe, and prove, that these nations, which are the most mixed, are the best, and have least of barbarism and brutality amongst them". After passing a general censure, in the poem itself, on the surrounding nations, Italy, Germany, France, &c. he then takes a view of England, which he charges with the black crime of ingratitude. He enumerates the several nations from whence we are derived, Gauls, Saxons, Danes, Irish, Scots, &c. and says,

"From this amphibious ill-born mob began
 "That vain ill-natur'd thing, an Englishman."

In the conclusion, where he is ridiculing the vanity of valuing ourselves upon descent and pedigree, he has the following strong, but, we hope not true observation:

Could

Could but our ancestors retrieve their fate,
 And see their offspring thus degenerate ;
 How we contend for birth, and names unknown,
 And build on their past actions, not our own ;
 They'd cancel records, and their tombs deface,
 And openly disown the vile degenerate race.
 For fame of families is all a cheat,
 'Tis personal virtue only makes us great.

The next satire of any consequence, which De Foe wrote, was intitled "Reformation of manners": it was aimed at some persons of very high rank, who rendered themselves a disgrace instead of an ornament to their country, by making their authority subservient to that impiety and dissoluteness of manners, which it was designed to suppress.

But poetry was far from being his talent: he wrote with more strength and perspicuity in prose; and he seems to have understood, as well as any man, the civil constitution of the kingdom. There is a prose essay of his, intitled, "The original power of the collective body of the people of England examined and asserted", in which he refutes very clearly and smartly an opinion, which some sort of politicians will always be fond of, that "the representatives of the people, that is, the house of commons, have a right to enact whatever laws, and enter into whatever measures they please, without any dependence on, or even consulting the opinion of their constituents; and that the collective body of the people have no right to call them to an account, or to take any cognizance of their conduct." He wrote a tract also intitled, "The shortest way with the Dissenters," which contained reflections against some ecclesiastics in power, for breathing too much a spirit of persecution. He became obnoxious to the ministry on this account, and was obliged to explain himself, which he did very explicitly: for he was a man of great firmness: and when he was sentenced afterwards to stand in the pillory for attacking some measures, which he thought unconstitutional and unjust, he not only chearfully underwent the punishment, but at the same time wrote "A hymn to the pillory," as a defiance of their usage of him. What provocation De Foe had given mr. Pope, his commentator does not mention: but he has not escaped the lash of his pen:

“ Earless on high stood unabash’d De Foe,
 “ And Tutchin flagrant from the scourge below ”.

It would be impossible to arrive at the knowledge of half the tracts and pamphlets of this laborious man; many of them being forgotten, as well as the subjects on which they were written: and perhaps he is better known by nothing at present, than by his entertaining “*History of Robinson Crusoe*”; which, though a romance, is written in so natural a manner, and with so many probable incidents, that it was judged to be a true story for some time after its publication. He died at his house at Islington, in the year 1731; he always enjoyed a competency, and was seldom subject to the necessities of mercenary scribblers.

Baillet,
 jugemens
 des Savans.
 Tom. vi.
 p. 103. Pa-
 ris, 1722.

DEL RIO (MARTIN ANTONY) a very learned man of the sixteenth century, was born at Antwerp of Spanish parents, upon Whitsunday in the year 1551. The progress he made in letters, while a very boy, is recorded with wonder. He was taught grammar in the Low-Countries; and then sent to Paris to learn rhetoric and philosophy under the jesuits. Afterwards he went to study civil law in the new university of Doway; but removing from thence to Louvain, he laid aside that pursuit, and applied himself to polite literature. This he cultivated with so much ardor and success, that he surprised the public, when he was only nineteen years of age, with some good notes upon the tragedies of Seneca. “*What is more,* says Baillet, *he cited in this work almost eleven hundred authors, with all the assurance of a man who had read them thoroughly, and weighed their sentiments with great judgment and exactness*”. The reputation he acquired by this first essay of his erudition was afterwards increased. He is said to have understood at least ten languages, and to have read every thing, ancient or modern, that he thought worth reading. He was admitted a doctor of law at Salamanca in the year 1574; and was afterwards a counsellor of the parliament of Brabant, and an intendant of the army. In the year 1580, he became a jesuit at Valladolid; from whence, going into the Low-Countries, he taught divinity and the belles lettres, and contracted a firm friendship with Lipsius. He taught also at Liège, at Mayence, at Gratz, and at Salamanca. He died at Louvain, upon the 19th of October 1608, about two years and a half after his friend Lipsius.

Besides

Besides notes upon Seneca, Claudian, and Solinus, he wrote a great number of works, the principal of which are, 1. *Disquisitiones magicæ*. 2. Commentaries upon some books of the Old Testament. 3. Explications of some of the hardest and most important texts of scripture. We must not confound him with John Delrio of Bruges, dean and grand vicar of Antwerp, who died in the year 1624; and who was the author of commentaries upon the 119th psalm.

DEMETRIUS (PHALEREUS) a Peripatetic philosopher, who lived in the time of Alexander the Great, was the son of Phanocrates, and scholar of Theophrastus. He made many harangues to the people of Athens, and was almost absolute in that city for ten years. Three hundred and sixty statues were erected in his honour; and not undeservedly, since he is said to have augmented the revenues of it, as well as to have improved and polished its buildings. Nevertheless, envy at length conspiring against him, his statues were pulled down, and himself threatened with death; but he escaped into Egypt, and was protected by Ptolemy Lagus. This king, it is said, asked his advice concerning the succession of his children to the throne, viz. whether he ought to prefer those he had by Eurydice to Ptolemy Philadelphus, whom he had by Berenice; and Demetrius advised him to leave his crown to the former. This displeased Philadelphus so much, that, his father being dead, he banished Demetrius, who was afterwards killed by the bite of an asp. Demetrius composed more works in prose and verse, than any other Peripatetic of his time; and his writings consisted of poetry, history, politics, rhetoric, harangues, and embassies. None of his works are extant: for as to the piece *περί ἑρμηνείας*, or concerning elocution, which goes under his name, and is usually printed with the *Rhetores selecti*, there are several internal marks, which shew it not to be his, but may make us safely ascribe it to some other Demetrius. Demetrius Phalereus is supposed to be the same with him, that collected together two hundred thousand volumes into the library of Ptolemy Philadelphus; who, to make it complete, caused that translation of the bible out of Hebrew into Greek to be made, which is commonly called the Septuagint. And if it should be objected, that Demetrius could not possibly be the manager of this affair, since he was banished by Philadelphus, as soon as he came to the crown, it has generally been thought sufficient to say, that these books were collected, and this translation made, while Ptolemy Phi-

Diogenes
Laertius, de
vitis philos.
lib. v.

Fabric. bibl.
Græc. t. iv.

ladelphus

ladelphus reigned with his father Ptolemy Lagus. When Demetrius was born, and when he died, we know not; but his disgrace at Athens is said to have happened about the year of Rome 436, that is, somewhat above 300 years before Christ.

Lib. viii.

In vita Democriti.

DEMOCRITUS, one of the greatest philosophers of antiquity, was born at Abdera, a town of Thrace, about the eightieth Olympiad, that is, about 460 years before Christ. His father, says Valerius Maximus, was able to entertain the army of Xerxes; and Diogenes Laertius adds, upon the testimony of Herodotus, that the king in requital presented him with some magi and Chaldeans. From these magi and Chaldeans Democritus received the first part of his education, of whom, whilst yet a boy, he learned theology and astronomy. He next applied himself to Leucippus, and learned from him the system of atoms and a vacuum. His father dying, the three sons, for such there were, divided the estate. Democritus made choice of that part which consisted in money, as being, though the least share, yet the most convenient for travelling; and it is said, that his portion amounted to above an hundred talents, which is near 20,000l sterling. The extraordinary inclination he had for the sciences and for knowledge, induced him to travel into all parts of the world, where he hoped to find able men. He went to visit the priests of Egypt, of whom he learned geometry; he consulted the Chaldeans and the Persian philosophers; and it is said, he penetrated even to India and Æthiopia, to confer with the gymnosophists. In these travels he wasted his substance, after which, at his return, he was obliged to be maintained by his brother; and, if he had not given proofs of the greatest understanding, and thereby procured to himself the highest honours and the strongest interest in his country, he would have incurred the penalty of that law, which denied interment in the family-sepulchre to those who had spent their patrimony. After his return from travelling, he lived at Abdera, and governed there in a most absolute manner, by virtue of his consummate wisdom. The magistrates of that city made him a present of five hundred talents, and erected statues to him even in his life-time: but being naturally more inclined to contemplation, than delighted with public honours and employments, he withdrew himself into solitude and retirement. He was never at Athens, as some say; or if he was, according to others, he did not make himself known there. Some relate, that he lived

lived an hundred and nine years ; but there is nothing certain either as to the time of his birth, or the time of his death.

Democritus composed a very great number of books, which we may justly lament the loss of, since he was a man of fine parts, and of a vast and penetrating genius, which entered into every branch of knowledge. Natural and moral philosophy, the mathematics, polite learning, and the polite arts, were all within his sphere. If all that has been quoted as his, was taken from his genuine writings, he certainly abounded in whimsies, as well as the rest of the philosophers ; but it is probable, that many things are related of him, which cannot be true. Who can believe that he was such a visionary as to put out his own eyes ? The reason most commonly given for his doing so, is, that he hoped to meditate more profoundly, when the objects of the sight should not be able to divert the attention of the mind. Tertullian alledges another reason for our philosopher's conduct. He pretends, that Democritus could neither look on a woman without wishing to enjoy her, nor miss enjoying her without vexing and fretting himself ; and that he could find no better remedy therefore against this persecution, than to deprive himself of sight. The reasons are both absurd, and very probably as false as the fact they are brought to justify. He is said to have laughed at human life in general, which, Montaign says, it was better to do than to imitate Heraclitus, who wept eternally about it ; because, adds he, mankind are not so unhappy as they are vain. He was the forerunner of Epicurus, whose system differs from his no otherwise, than on account of some improvements. Plato hated Democritus, and was very near burning all his books. He had collected them diligently, and was going to throw them into the fire ; when two Pythagorean philosophers represented to him, that it would be to no purpose, because several persons were already furnished with them. The hatred Plato bore Democritus appears from this ; that having mentioned almost all the ancient philosophers, he has never cited him, not even in those passages where his design was to contradict him. Diogenes Laertius, who relates this, adds, that it was an artful piece of policy ; since it prevented people from perceiving, that Plato contradicted the most excellent of all philosophers. But the historian had probably been nearer the mark, if he had supposed Plato to have omitted the mention of him, for fear of exciting the curiosity of mankind, and raising a desire to see writings, which he thought, or affected to think, dangerous to be read.

Cicero de fin.
L. v.

Tert. Apo-
log. c. 46.

Essays, c. 50.

De-

Democritus did not approve of a man's marrying and getting children : he rejected both on account of the many troubles which arise from thence, and because he would not be diverted from what he called more important concerns and necessary employments. He used to say also, that the pleasure of love was a slight epilepsy ; though, if it was so, one may reasonably wonder, how he came to know it.

DEMOSTHENES, one of the greatest orators of antiquity, if not the greatest, was born at Athens, in the second year of the 101st Olympiad ; that is, about 370 years before Christ. He was first placed under Plato and Euclid of Megara to study philosophy ; but observing with what prodigious applause Callistratus pleaded before the people, he put himself under the tuition of Isocrates and Isæus, and applied himself henceforward to the study of oratory. He was left fatherless when he was very young, and much neglected and defrauded by his guardians ; on which account he pleaded against them at seventeen years of age, and with so much success, that they were condemned to pay him thirty talents ; but, it is said, he forgave them. This was the first time that he distinguished himself by his eloquence ; which at length he improved to such perfection, that Philip said, ' it was of more weight against him, than all the fleets and armies of the Athenians ' ; and that ' he had no enemy but Demosthenes. ' It is universally agreed, that no orator ever spoke with that force, or had the passions of others so much in his power, as Demosthenes ; inasmuch that, as Demetrius Phalereus and Eratosthenes in Plutarch have said, ' he actually appeared like one inspired '. He could dress a thing up in any light he pleased, and give it whatever colouring best answered his purpose : so that, if at any time he found it difficult to convince the judgment, he knew perfectly well how to seduce the imagination. He was not perhaps so universal an orator as Tully ; for instance, he was not powerful in panegyric, nor had he his turn for raillery. He had indeed so poor a talent in this latter way, that, as Longinus says, whenever he attempted to jest, the laugh was sure to turn intirely upon himself. But then he had prodigious spirit, and a force of oratory, which, as the same Longinus observes, bore down, like a thunderbolt, all before it. He opposed Philip king of Macedonia with all his might, and Alexander the Great after him. Alexander requested

Fabric.
Bibl. Græc.
tom. i.

Plut. in vit.
Demost.

requested of the Athenians to have Demosthenes given up to him; but this was refused; yet when Antipater his successor made the same request afterwards, it was granted. But Demosthenes would not be given up, and therefore escaped into the island of Celauria; where he sucked the poison, he had kept on purpose in a quill, to prevent his being taken alive. He died in the third year of the 114th Olympiad. There are extant under his name sixty-one orations, which have frequently been published; yet there is perhaps no edition of his whole works, which can be called a good one; nor, as far as we can find, is likely to be, though a very able critic and scholar of our own country is at present engaged in the task. That of Wolfius, with the commentaries of Ulpian, is the best that has hitherto appeared.

The chief regard that has been paid to the memory of Demosthenes, has generally been on account of his eloquence: but he was likewise a very able statesman, and a good patriot; and, considering the embassies and expeditions, the treaties and alliances, and other various negotiations wherein he was employed, together with the zeal and integrity with which he acted in them, it may be questioned whether he did not excel as much in those capacities, as in that of an orator: though it must be confessed, that his art of speaking was the foundation of his other merit, or at least the means of producing it to advantage, and improving it. But notwithstanding that he arrived to such a perfection in this art, he set out under great disadvantages: for he had an impediment in his speech, which for a long time would not suffer him to pronounce the letter R. He had a weak voice, a short breath, and a very uncouth and ungracious manner; however, by dint of resolution and infinite pains, he overcame all these defects. He would climb up steep and craggy places to help his wind, and strengthen his voice; he would declaim with pebbles in his mouth, to remedy the imperfection in his speech; he would place a looking-glass before him to correct the awkwardness of his gesture: and he learned of the best players the proper graces of action and pronunciation, which he thought of so much consequence, that he made the whole art of oratory in a manner to consist of them. But whatever stress he laid upon the exterior part of speaking, he was also very careful about the matter and the stile; the latter of which he formed upon the model of Thucydides, whose history, for that purpose, he transcribed eight several times. He was so intent upon his study, that he would often retire into a cave of the earth, and
shave

shave half his head, so that he could not with decency appear abroad, till his hair was grown again. He also accustomed himself to harangue at the sea-shore, where the agitation of the waves formed to him an idea of the commotions in a popular assembly, and served to prepare and fortify him against them. From these several kinds of hardship, which he imposed upon himself, it is plain that he was not so much born an orator, but was rather an instance, how far parts and application may go towards the forming a great man in any profession.

We have represented Demosthenes as a man of integrity and a good patriot; and so indeed he was for some time. Philip was not wanting in his endeavours to corrupt him, as he had endeavoured to corrupt, and with success, most of the other leading men in Greece; but Demosthenes withstood all his offers, and Plutarch says, that all the gold of Macedonia could not bribe him. And yet, as inflexible as he was to Philip, he became more pliable in the reign of his successor, and gave occasion to his enemies to accuse him of bribery; for which he was fined and imprisoned, and afterwards banished. This charge against him has by some been thought a groundless and malicious calumny, and the rather, because he was not allowed to justify himself: but the fact is so constantly related by others, and with so many circumstances, that it is not easy to be refuted. The case in short was, that Harpalus, an officer of Alexander's, having embezzled a great part of the treasure he had been entrusted with, made up a purse, and retired with it to Athens for protection. It was debated by the people, whether they should admit him, for fear of incurring his master's displeasure, and involving themselves in a war; and Demosthenes, considering it in that light, opposed it. Harpalus, to remove all difficulties, dispersed his money pretty liberally among the orators; and as he was displaying his wealth, Demosthenes happened to fix his eyes on a rich gold cup of the king's, and admiring the sculpture and fashion, asked the price of it. Harpalus took the hint, and at night sent it home to him with twenty talents in money. The next day he appeared in the assembly muffled up about his throat; and when he was expected to speak to the point in question, he made signs that he had lost his voice. But his transaction with Harpalus had taken wind; and when he found himself detected, he rose up to excuse it. But the people were so enraged, that they would not hear him: upon which a certain wag stood up and said, What, will ye not hear the king's cup-

cup-bearer? Others said, Surely the orator had not been seized that night with a silver-quinzy; and they had coined the word Arguranche on purpose to express it. Demosthenes could not stand this contempt of his fellow-citizens, who had hitherto esteemed and respected him, even to a sort of reverence; and it affected him the more, because he used to pique himself upon the rigidity of his virtue. But whatever itch of money had affected him at any time, he does not seem to have loved it for its own sake so much, as to serve the ends of his ambition; and therefore the use he made of it was in doing popular acts. He could not do such great things as Pericles, who had the command of the public money; but he repaired the city walls, fitted out ships, ransomed slaves, married poor maidens, entertained the people with shews and sports, and did other things of that kind, which fell within the compass of his private fortune.

But, whatever may be alledged in his excuse as to money-matters, he had another failing, which, by his own confession, he was guilty of; and that was want of courage. It must certainly seem strange, that this great man, who with such constancy and intrepidity opposed all the measures of the foreign and domestic enemies of his country, and who so often, at the hazard of his life, braved the madness of the people in their assemblies, should not be able to stand an enemy in the field; yet so it was. He chose, says Plutarch, to swear by those who fell at Marathon, though he could not follow their example. And what is still more extraordinary, he afterwards refused life, when it was offered him; and no-body died with greater fortitude. However, Demosthenes, such as he was, did more service to the state, than any of his contemporaries: he was the chief bulwark, not only of Athens, but of Greece in general, and almost the only obstacle to Philip's designs of enslaving it.

D E M P S T E R (T H O M A S) a very learned man, but of a singular character, which the reader will hardly think a good one. He was born in Scotland; but we do not find in what year. He went over to France, for the sake of embracing the catholic religion; and taught classical learning at Paris about the beginning of the seventeenth century. Though his business was to teach school, yet he was as ready to draw his sword, and as quarrellsome as if he had been a duellist by profession: and it is said, that there scarce passed a day, but he had something or other of this kind upon his hands. This spirit and

Nicius Ery-
thr. Rina-
coth. p. 2.
29.

turn

turn of temper drew him into many scrapes, and one in particular, which obliged him to quit the country. Grangier, principal of the college of Beauvais at Paris, being obliged to take a journey, appointed Dempster his substitute. Dempster punished a scholar, for challenging one of his school-fellows to fight a duel: he caused his breeches to be let down, a lusty fellow to horse him, and whipped him soundly in a full school. The scholar, to revenge this affront, brought three gentlemen of his relations, who were of the king's life-guards, into the college. Dempster made the whole college take arms, hamstringing the three life-guardmen's horses before the college-gate, and put himself into such a posture of defence, that the three sparks were forced to ask for quarter. He gave them their lives, but imprisoned them; and did not release them till after some days. They sought another way to revenge themselves: they caused an information to be made of the life and moral behaviour of Dempster, and got some witnesses to be heard in evidence against him. Upon this he went over to England, where he not only found refuge, but a very handsome wife, whom he carried to France, when he returned thither. The author, who furnishes us with these memoirs of Dempster, tells us, that this woman's going along the streets of Paris, with her neck and shoulders uncovered, drew such a multitude of gazers about herself and husband, that, if they had not retired into a house, they had certainly been stifled: which shews, how necessary it is to conform to the customs of the place where we are, especially in regard to public decency. Dempster did not stay at Paris: he passed the Alpes, and taught polite learning in the university of Pisa, for which he had a good salary. Here, as he was one day returning home from the college, he was told, that his wife was run away with, and that his scholars had assisted in carrying her off. This incident might have afflicted some men, but it did not Dempster. He bore it like a Stoic; and perhaps was not sorry to be rid of a treasure, which he had found so difficult to keep. He read lectures upon polite learning in several universities; in that of Nismes particularly, where he disputed for a professor's chair, and carried it. He went to Bologna, and was professor there for the remainder of his life: and was there also admitted a member of the academy della Rotte. He died there upon the 5th of September 1625, leaving behind him several learned works: as, commentaries upon Rosinus de antiquitatibus Romanorum, commentaries upon Claudian and

and Corippus, four books of epistles; several dramatic pieces and other poems, some books of law, an Apparatus to the history of Scotland; a Martyrology of Scotland, and a List of the Scottish writers. He was not so good a catholic, but that some of his books fell under the cognizance of the inquisition at Rome, and were condemned.

Dempster was a man of a most prodigious memory; inso-much that he used to say, he knew not what it was to forget. If this be true, which however we can scarcely think, he might well deserve the name, which some writers have given him, of a Living library. For he was extremely laborious, as the same authors relate, and seldom read less than fourteen hours a day; so that he must have known an infinite number of things. However, he had all those defects which men of great memories usually have. He wanted judgment in an high degree; and he knew so little how to write politely, that the celebrated Balzac has called him a sloven. But he wanted another quality, which is not so necessarily connected with a great memory; he wanted sincerity and honesty as a writer. To do honour to Scotland, he made a present to that country, not only of the English and Irish writers, but also of books which never existed. Dempster, says a certain author, "has frequently, in his catalogue of Scottish writers, inserted those of England, Wales, and Ireland, just according to his own fancy; and, to confirm his own assertions, has very often produced authors which never existed, and fictitious works, times, and places." The learned archbishop Usher has censured him on the same account. "It is a sort of fiction no less familiar to that man, than his mentioning of books never written, but only the inventions of his own idle brain." But not protestant writers only have spoken of him in this manner: Papists have done the same, as the following words of monsieur Baillet, a French priest, shall testify. Thomas Dempster, says he, "has given us an ecclesiastical history of Scotland in nineteen books, wherein he speaks much of the learned men in that country. But though he was an able man in other respects, that is, in matters of mere learning, yet his understanding was not the more sound, nor his judgment the more solid, nor his conscience the better for it. He could have wished, that all learned men had been Scots. He forged titles of books, which were never published, to raise the glory of his native country; and has been guilty of se-

Blount's
Censura
Authorum,
&c. p. 643.

Miræus de
Script.
sæc. xvi.
p. 147.

Balzac,
Lettre iii.
à Chape-
lain.

Waræus de
Script. Hi-
berniciæ, p.
119. apud
Pope Blount
Cens. Auth.
p. 643.

De Primord.
Britan. Ec-
cles. p. 464.

Jugemens
des Savans,
tom. ii.
p. 106.
Paris, 1722.

“veral cheating tricks, by which he has lost his credit among men of learning.”

DENHAM (sir **JOHN**) an eminent English poet, was the only son of sir John Denham, knt. of Little Horfeley in Essex, by Eleanor, daughter of sir Garret More, knt. baron of Mellefont in Ireland. He was born in the city of Dublin in 1615, his father having been some time before chief baron of the exchequer in Ireland, and one of the lords commissioners the year of that kingdom; but, upon his being made, in the year 1617, one of the barons of the exchequer in England, he was brought by him to London, and educated there in school-learning. In the year 1631, he was entered a gentleman commoner of Trinity-college in Oxford: “but being looked upon, says mr. Wood, as a slow and dreaming young man by his seniors and contemporaries, and given more to cards and dice than his study, they could never then in the least imagine, that he could ever enrich the world with his fancy or issue of his brain, as he afterwards did.” When he had continued there three years, and undergone a public examination for his bachelor of arts degree, he went to Lincoln’s-inn with a view of studying the law: but his itch of gaming continuing, he pursued that instead of the law, and squandered away all the money he could get. His father being informed of his evil courses, and threatening to disinherit him, if he did not reform, he wrote a little “Essay upon gaming;” which he presented to his father, in order to shew him what an abhorrence he had conceived towards it: the old gentleman’s death however, which was in 1638, no sooner happened, than he returned to his former habits, and presently lost several thousand pounds.

In the latter end of the year 1641, he published his tragedy, called “the Sophy;” which was extremely admired by the best judges, and particularly by the celebrated Edmund Waller, who took occasion from this piece to say of the author, that “he broke out like the Irish rebellion, threescore thousand strong, when no body was aware, or in the least suspected it.” Soon after he was pricked high sheriff of Surry, and made governor of Farnham-castle for the king: but, not being well skilled in military affairs, he quitted that post soon after, and retired to his majesty at Oxford. Here, in the year 1643, he published his famous poem, called “Cooper’s Hill;” a poem, says mr. Dryden, which, for majesty of stile, is, and ever will be, the standard of good writing.” Mr. Pope has

Langhaine’s
Account of
English dramatic poets.
Wood’s A-
then. Oxon.

Epist. dedicat. to his
Rival ladies.

has celebrated this poem very highly in his "Windfor Forest;" and all the men of taste have agreed in their commendations of it. It is observed to be so much superior to sir John Denham's other poems, that some have suspected him, though without any just foundation, not to have been the author of it. Thus, in the Session of the Poets, printed in Dryden's Miscellanies, we have the following lines :

Then in came Denham, that limping old bard,
Whose fame on the Sophy and Cooper's Hill stands ;
And brought many stationers, who swore very hard,
That nothing sold better, except 'twere his lands.

But Apollo advis'd him to write something more,
To clear a suspicion which possessed the court,
That Cooper's Hill, so much bragg'd on before,
Was writ by a vicar, who had forty pounds for't.

In the year 1647, he was entrusted by the queen with a message to the king, who was then in the hands of the army, and to whom he got admittance by the help of his acquaintance Hugh Peters ; " which trust, says he, I performed with great safety to the persons with whom we corresponded : but about nine months after, being discovered by their knowledge of mr. Cowley's hand, I happily escaped both for myself and them." This circumstance of his life is related by himself, in the dedication of his poems to king Charles II. In April 1648. he conveyed away James duke of York into France, as Anthony Wood says ; but lord Clarendon assures us, that the duke went off with colonel Bamfield only, who contrived the means of his escape. Not long after, he was sent ambassador from king Charles II. to the king of Poland ; and William, afterwards lord, Crofts was joined in the embassy with him. Thus among his poems is one intitled ; " On my lord Crofts's and my journey into Poland, from whence we brought 10,000 l. for his majesty, by the decision of his Scottish subjects there." About the year 1652, he returned to England ; and, his paternal estate being greatly reduced by gaming and the civil wars, he was kindly entertained by the earl of Pembroke at Wilton, where, and sometimes at London, he continued with that nobleman above a year. At the restoration he entered upon the office of surveyor-general of all his majesty's buildings ; and, at the coronation of the king, was created knight of the Bath. Mr.

Hist. of Re-
bell. v. iii.
p. 1.

Wood pretends, that king Charles I. had granted our poet the reversion of that place, after the decease of the famous Inigo Jones, who held it; but sir John himself, in the dedication of his poems, assures us, that king Charles II, at his departure from St. Germain's to Jersey, was pleased freely, without his asking it, to confer it upon him. After his promotion to this office, he gave over his poetical lines, and "made it his business, he says, to draw such others, as might be more serviceable to his majesty, and, he hoped, more lasting." He was greatly valued for his admirable genius and his poetry; but, upon some discontent arising from a second marriage, he had the misfortune, amidst all his glory, to lose his senses. However, he was soon after cured of this distemper, and wrote a fine copy of verses upon the death of Cowley; whom yet he survived but a few months; for he died at his office near Whitehall, which he had before built, about the 19th of March 1668, and was interred on the 23d in Westminster-Abbey, near the graves of Chaucer, Spencer, and Cowley.

His works have been several times printed together in one volume, under the title of "Poems and translations, with the Sophy, a tragedy." The sixth edition is that of 1719. These poems are somewhat above twenty in number; one of which is, "The destruction of Troy, or, an essay upon the second book of Virgil's *Eneid*." In the preface to it, he remarks, that "it is a vulgar error in translating poets to affect being *fidus interpres*.—It is not any one's business alone to translate language into language, but poesy into poesy: and poesy is of so subtle a spirit, that, in pouring out of one language into another, it will all evaporate; and if a new spirit be not added in the transfusion, there will remain nothing but a *caput mortuum*, there being certain graces and happinesses peculiar to every language, which give life and energy to the words." Mr. Dryden mentioning our author's, Mr. Waller's, and Mr. Cowley's translations from Virgil, declares, that "it is the utmost of his ambition to be thought their equal, or not to be much inferior to them." Another of his poems is intitled, "Cato major, of old age." It is taken from the Latin of Tully; but he tells us, that "intending to translate this piece into prose, where translation ought to be strict, finding the matter very proper for verse, he took the liberty to leave out what was only necessary to that age and place, and to take or add what was proper to this present age and occasion, by laying the sense closer, and in fewer words, according to the style and

Dedicat.

Dedicat. to
Translat. of
Eneid.

"ear

“ ear of these times. The three first parts, says he, I dedi-
 “ cate to my old friends, to take off those melancholy reflec-
 “ tions, which the sense of age, infirmity, and death, may
 “ give them. The last part I think necessary for the con-
 “ viction of those many, who believe not, or at least mind
 “ not, the immortality of the soul,” &c.

Besides this collection of poems and translations, Wood mentions. “ A panegyric on his excellency the lord general
 “ George Monk, commander in chief,” &c. printed at Lon-
 “ don in the year 1659, and generally ascribed to him, though
 “ his name is not to it. “ A new version of the book of
 “ Psalms. A prologue to his majesty at the first play presented
 “ at the Cock-pit in Whitehall, being part of that noble en-
 “ tertainment, which their majesties received on the 20th of
 “ November in 1660, from his grace the duke of Albemarle.
 “ The true presbyterian without disguise: or, a character of
 “ a presbyterian’s ways and actions.” Lond. 1680. Our
 Author’s name is to this poem; but it was then questioned
 by many, whether he was the author of it. In the year 1666,
 there were printed by stealth, in 8vo, certain poems, intituled,
 “ Directions to a painter,” in four copies or parts, each dedi-
 cated to king Charles II. They were very satyrically written
 against several persons engaged in the Dutch war in the year
 1665. At the end of them was a piece, intituled, “ Claren-
 “ don’s House-warming”, and after that his “ Epitaph”;
 both containing bitter reflections on that excellent nobleman.
 Sir John Denham’s name is to these pieces; but they were ge-
 nerally thought to be written by the well-known Andrew
 Marvel: the printer, however, being discovered, was sen-
 tenced to stand in the pillory for the same.

D E N N I S (JOHN) a celebrated critic, was born in
 London in the year 1657; his father being a sadler and emi-
 nent citizen. He was educated at Harrow on the Hill, and
 thence removed to Caius college in Cambridge in 1675. He
 took a bachelor’s degree in that university, and afterwards
 travelled through France and Italy. At his return he set up
 for a wit and a fine gentleman; and having some fortune,
 which was left him by an uncle, held every attainment in con-
 tempt, that did not relate to poetry and taste. As contemptible
 as he is now become, he had then qualities enough to recom-
 mend him to the acquaintance of some of the most eminent
 personages for birth, wit, and learning; such as the duke of
 Buckinghamshire, the earls of Halifax and Pembroke, Walter

Moyle, esq; Dryden, Wicherly, Congreve, Southern, Garth, who really had an opinion of his talents : but the black passions were so predominant in him, and his pride, envy, jealousy, and suspicion, hurried him into so many absurd and ridiculous measures, that his life appears to have been nothing but a mixture of folly and madness. Upon his first introduction to the earl of Halifax, he had the misfortune to get intoxicated with some very fine wines, which he had not been used to. These had a strange effect upon him, and made him so very impatient of contradiction, that, rising on a sudden, he rushed out of the room, and overturned the side-board of plate and glasses, as he went. The next morning seeing Mr. Moyle, who was one of the company, he told him he had quite forgot every thing that happened, for he was much in liquor, and desired he would tell him in what manner he went away : ‘ Why’, said Mr. Moyle, ‘ you went away like the devil, and took one ‘ corner of the house with you’.

He began to be a writer as early, if not earlier, than 1690, and so continued to the time of his death, which happened in 1733, in the 77th year of his age. He was always making attacks upon some-body or other, and thereby became embroiled in quarrels, in which he generally had the worst of it. In 1692, he wrote a Pindaric ode on king William, occasioned by the victory at the battle of Aghrim ; and, in 1695, a Pindaric poem, called ‘ The court of death’, dedicated to the memory of queen Mary. Upon the death of king William, he published another poem, called the ‘ Monument’ ; after which he wrote some pieces in prose ; amongst which, in 1702, was, ‘ Priestcraft dangerous to religion and the government’, in answer to a piece of the celebrated Dr. Sacheverell, intitled, ‘ The political union’ ; the design of which was to shew, that the church was necessary to support the state. He wrote two poems on the battles of Blenheim and Ramillies ; for the first of which he had a present of 100l. from the duke of Marlborough, and soon after, through his interest, a sine-cure in the customs of about 120l. per ann.

In 1704 came out his favourite tragedy, ‘ Liberty asserted’, in which are so many severe strokes upon the French nation, that he thought they were never to be forgiven. He really persuaded himself, as it is related of him, that the king of France would never make peace with England, unless the Author of ‘ Liberty asserted’ was delivered up to him : and upon this full persuasion of his own importance, is said to have waited on his patron, the duke of Marlborough, when
the

the congress was held at Utrecht for a treaty of peace, to desire "that no such article might be stipulated, as his being given up". The duke told him, that, "he was sorry he could not serve him, for he really had no interest with any of the ministers of that time"; but said, that "he fancied his case was not so desperate as he imagined; that he had indeed made no such provision for himself, yet could not help thinking, that he had done the French almost as much damage as even mr. Dennis himself". Another story relating to this affair is, that walking near the beach of the sea, when he was at a gentleman's house on the coast of Sussex, he saw a ship sailing, as he imagined, towards him. Upon this he suspected himself betrayed, and therefore made the best of his way to London, without taking any leave of his host, but proclaiming him a traitor, who, he said, had decoyed him down to his house, that he might give him up to the French; who had certainly carried him off, if he had not escaped as he did.

It would be endless to recite the stories which are told of this strange man. In 1709 he published a tragedy called, *Appius and Virginia*, which met with no success, but for which he invented a new kind of thunder. Being at the play-house a few nights after the ill fate of his own play, and hearing it thunder, he started up of a sudden, and cried out aloud, "That's my thunder, by G—! How these rascals use me! They will not have my play, yet steal my thunder. In 1712, he wrote against Pope's "Essay on criticism", and in 1713, against mr. Addison's "Cato"; which occasioned a Pamphlet intitled, "The Narrative of dr. Robert Norris concerning the strange and deplorable frenzy of mr. John Dennis", now printed in Swift's *Miscellanies*; and laid the foundation of that quarrel, which provoked mr. Pope to put him into his *Dunciad*. He wrote many other pieces, in all which he shewed, that he had better talents (as far as he had talents) for judging of the performances of others, than for producing any thing of himself; which made a smart fellow say, that "Dennis was the fittest man in the world to instruct a dramatic writer; for he laid down rules for writing good plays, and shewed him what were bad by his own".

D E R H A M (WILLIAM) an excellent English philosopher and divine, was born at Stowton near Worcester, upon the 26th of November 1657; and educated in grammar learning at Blockley in that county. Upon the 14th of May 1675,

he was admitted into Trinity college Oxford; and by the time he took his bachelor of arts degree, was greatly distinguished for his learning, and other valuable and eminent qualifications. He was ordained deacon by dr. Compton, bishop of London, upon the 29th of May 1681; and priest by dr. Seth Ward, bishop of Salisbury, upon the 9th of July 1682. He had been recommended by dr. Ralph Bathurst, the president of his college, to this last bishop, before he was in orders; who immediately after procured him a chaplainship to a lady of quality. On the 5th of July 1682, he was presented by mr. Neville to the vicarage of Wargrave in Berkshire; but he did not continue there above seven years, for on the 31st of August 1689, he was presented by mrs. Jane Bray to the valuable rectory of Upminster in Essex. This living, lying at not more than a convenient distance from London, afforded him an opportunity of conversing and corresponding with the greatest virtuoso's in the nation. Being therefore in a retirement, suitable to his contemplative and philosophical temper, he applied himself with great eagerness to the study of nature, and to mathematics and experimental philosophy; in which he became so eminent, that he was soon after chosen fellow of the royal society. He proved one of the most useful and industrious members of it, frequently publishing in the Philosophical Transactions curious observations and valuable pieces; of which these following are the particulars. 1. Part of a letter dated December the 6th 1697, giving an account of some experiments about the height of the mercury in the barometer at the top and bottom of the monument in London; and also a description of a portable barometer. 2. A letter dated January the 13th 1697-8, about a contrivance to measure the height of the mercury in the barometer, by a circle on one of the weather plates; with a register or diary of the weather, observed every day at Upminster, during the year 1697. 3. A letter to dr. Sloane; with a register of the weather, winds, barometer's height, and quantity of rain falling at Upminster in Essex, during the year 1698. 4. A register of the weather, &c. as above, for the year 1699. In these registers, he exhibits to view, in separate columns, every day, at the hours of eight, twelve, and nine, the weather, winds, clouds, height of the barometer, rain, &c. 5. Observations on the death-watch, or that insect which makes a noise like the beats of a watch. 6. Observations on the weather, rain, winds, &c. for 1699, 1700, 1701, 1702, compared with other observations made at Townley in Lancashire by mr. Townley, and

Philos.
Transf.
No. 236.

Ibid. No.
237.

No. 249.
No. 262.

No. 272.

and communicated to our author. 7. An account of some No. 286, spots observed in the sun in June 1703. 8. Observations on No. 288, the great storm, November the 26th, 1703. 9. The history No. 289, of the death-watch. From which the superstitious may learn, No. 291, to the great ease and comfort of their souls, that the tickling noise of this minute creature, which fills them with such terrors and forebodings, is nothing more than a wooing act, and commonly heard in July, or about the beginning of August. 10. An account of an instrument for finding the meridian, with a description of the same. 11. Experiments on the mo- Ibid. tion of pendulums in vacuo. 12. A prospect of the weather, No. 294, winds, and height of the mercury in the barometer, on the first day of the month; and of the whole rain in every month in the year 1703, and the beginning of 1704: observed at Townley in Lancashire by R. Townley, esq; and at Upminster in Essex by our author. 13. An account of a glade of light No. 297, seen in the heavens, upon the 20th of March 1705-6. 14. No. 305. Tables of the weather, &c. for the year 1705. 15. An ac- No. 309, count of a pyramidal appearance in the heavens, seen in Essex upon the 3d of April 1707. 16. Experiments and observations No. 310, on the motion of sound; in Latin. 17. On the migration of No. 313, birds. 18. An account of an eclipse of the sun, upon the 3d of No. 315, September 1708, as observed at Upminster: and of an eclipse of the moon, upon the 18th of September 1708. 19. An ac- No. 320, count of a strange meteor, or aurora borealis, in Sept. or Oct. 1706. 20. An account of a child's crying in the womb. Ibid. It was the child of one Clark of Horn-Church in Essex, who No. 324, was heard to cry in his mother's womb, at times, for five weeks. 21. The history of the great frost in 1708. 22. Ibid. Account of spots observed in the sun by our author, from 1703 to 1708; and from 1707 to 1711. 23. Of subterraneous No. 330, trees found at Dagenham-Breach in Essex. 24. Account of No. 335, an eclipse of the moon, seen at Upminster upon the 12th of January 1711-12. 25. Of a woman big with child, and ha- No. 336, ving the small-pox, delivered of a child having the same distemper, on the 8th of September 1713. 26. An account No. 337, of the rain at Upminster for eighteen years. 27. Tables of No. 341, the barometrical altitudes for 1708, at Zurich in Switzerland; and of the rain of Pisa in Italy, and Zurich, and Upminster, for 1707, 1708: with remarks on the winds, heat, and cold, Ibid, &c. 28. Mischiefs occasioned by swallowing the stones of bullace and sloes. This piece may be read with great advan- No. 349, tage by those, who fancy, very absurdly, that the stones of sloes, cherries, &c. are useful in preventing a surfeit from the fruit.

- fruit. 29. Extracts from mr. Gascoigne's and mr. Crabtree's letters, proving mr. Gascoigne to have been the inventor of the telescopic sights of mathematical instruments, and not the French. 30. Observations about wasps, and the difference of their sexes. 31. Observations on the lumen boreale, or streaming, on the 8th of October 1726. 32. Tables of the eclipses of Jupiter's satellites, from 1700 to 1727; with remarks on those tables. 33. The difference in time of the meridians of divers places, computed from observations on the eclipses of Jupiter's satellites. 34. A letter to sir Hans Sloane, bart. containing a description of some uncommon appearances, observed in an aurora borealis, on the 13th of October 1728. 35. Of the meteor called the ignis fatuus, from observations made in England by our author, and others in Italy, communicated by sir Thomas Dereham, bart.
- No. 352.
No. 382.
No. 398.
No. 402.
No. 407.
No. 410.
No. 411.

We have placed these several pieces here together, because they are of the same kind and nature, and were all published in the Philosophical Transactions; we shall now return, and proceed to his other works. He published in his younger years, "The artificial clock-maker: or, A treatise of watch and clock-work, shewing to the meanest capacities the art of calculating numbers to all sorts of movements; the way to alter clock-work; to make chimes, and set them to musical notes; and to calculate and correct the motion of pendulums. Also Numbers for divers movements: with the ancient and modern history of clock-work; and many instruments, tables, and other matters, never before published in any other book." The fourth edition of this book, with large emendations, was published in 1734, 12mo. In the years 1711 and 1712, he preached sixteen sermons at mr. Boyle's Lectures; which, having put into a new form, he published in 1713, under this title, "Physico-Theology; or, a Demonstration of the being and attributes of God from his works of creation: with large notes, and many curious observations." 8vo. And in pursuance of the same design, he published, in 1714, "Astro-Theology; or, a Demonstration of the being and attributes of God from a survey of the heavens. Illustrated with copper-plates." 8vo. These works, the former especially, have been highly and justly valued, and have undergone several editions. In the year 1716, he was made a canon of Windsor, being at that time chaplain to his present majesty, then prince of Wales; and, in 1730, received the degree of doctor of divinity from the university of Oxford, on account of his learning, and the services he had done

done to religion by his culture of natural knowledge—*Ob libros, as the terms of the diploma run, ab ipso editos, quibus physicum et mathesein auctiorem reddidit, et ad religionem veramque fidem exornandam revocavit.* But to go on with his writings. When Eleazar Albin published his *Natural history of birds, and English insects*, in four volumes, 4to, with many beautiful cuts, it was accompanied with very curious notes and observations by our learned author. He also revised the *Miscellanea curiosa*, published in three volumes, 8vo, 1726. The last thing he published of his own composition, was, “*Christo-Theology; or, a Demonstration of the divine authority of the Christian religion, being the substance of a sermon preached at Bath, on November the 2d, 1729, and published at the earnest request of the auditory.*” Lond. 1730, 8vo. But, besides his own, he published some pieces of the famous philosopher mr. Ray, and gave new editions of others, with great additions from the author’s own manuscripts. (See art. RAY.) To him the world is likewise indebted for the publication of the “*Philosophical experiments and observations of the late eminent dr. Robert Hooke, and other eminent virtuoso’s in his time.*” Lond. 1726, 8vo, with copper cuts. He communicated also to the royal society several pieces, which he received from his learned correspondents.

Phil. Transf.
No. 366,
369, 382.

Thus this great and good man, having spent his life in the most agreeable and improving study of nature, and made all his researches therein subservient to the cause of true religion and virtue, died at length, in his 78th year, upon the 5th of April 1735, at Upminster, where he was buried. He left behind him a valuable collection of curiosities; among the rest, he had collected a specimen of insects, and of most kinds of birds in this island, of which he had preserved the male and female. It may be necessary just to observe, that dr. Derham was very well skilled in medical, as well as physical knowledge; and was constantly a physician to the bodies as well as souls of his parishioners.

DES BARREAUX (JAMES DE VALLEC, LORD) a French nobleman, and born at Paris in the year 1602, was, like the English lord Rochester, a great wit, a great libertine, and a great penitent. He made a vast progress in his studies under the jesuits, who, perceiving he had a genius capable of any thing, endeavoured to get him into their society; but neither he nor his family would ever listen to the proposal. He did

did not love them, and used to rail at them in an agreeable manner. He was intimate with Theophile, who was advocate-general, and afterwards president in the parliament of Paris; and, being very handsome in his youth, it is said, that Theophile was in love with him, and sometimes even jealous of him. Some pretend, that he abused him; but Des Barreaux's friends have assured us, that he always abhorred that unnatural vice. He was very young, when his father procured him the place of a counsellor in the parliament of Paris. His wit was admired there, but he would never report a cause; for he used to say, that it was a sordid occupation, and unworthy of a man of parts, to read wrangling papers with attention, and to endeavour to understand them. He lost that place from the following cause. Cardinal Richlieu falling in love with the celebrated beauty Marion de Lorme, whose affections were intirely placed on our Des Barreaux, proposed to him by a third hand, that if he would resign his mistress, he should have whatever he should desire. Des Barreaux answered the proposal no otherwise than in a jesting way; feigning all along to believe the cardinal incapable of so much weakness. This enraged the minister so highly, that he persecuted our counsellor as long as he lived, and forced him not only to quit his place, but to leave the kingdom.

As Des Barreaux loved his liberty and his pleasures extremely, he did not find himself unhappy in having quitted the long robe. He made a great number of Latin and French verses, and some very pretty songs; but he never pursued any thing but good cheer and diversions. He was vastly entertaining in company, and greatly sought after by all men of wit and taste. He had his particular friends in the several provinces of France, whom he frequently visited; for he took a pleasure in shifting his quarters, according to the seasons of the year. In winter, he went to seek the sun on the coasts of Provence. He passed the three worst months in the year at Marseilles. The house, which he called his favourite, was that of the count de Clermont de Lodeve in Languedoc; where, he used to say, good cheer and liberty were on their throne. Sometimes he went to mr. de Balzac on the banks of the Charante; but his chief residence was at Chenailles on the Loire. His general view in these ramblings was to search out the best fruits and the best wines in the climates: however, it must be observed, in justice to him, that the pleasures of the mind, as well as those of the body, were sometimes the occasion of his journeys; as, when he went into Holland,

on purpose to see mr. Des Cartes, and to improve by the instructions of that great genius.

Baillet, Vie
de Des Car-
tes, tom ii.
p. 176.

His friends and relations do not deny, that he was a great libertine; but they pretend, that Fame, according to custom, has said more of him than is true, and that, in the latter part of his life, he was convinced of the truth of religion. They say, that he did not disapprove the truths of Christianity, and wished to be fully convinced of them; but he thought nothing was so difficult to a man of wit as to believe. He was born a catholic, but he had not the least faith either in the worship or doctrines of the Romish religion; and he used to say, that, if the scriptures are the rule of our actions and of our belief, there was no better religion than the protestant. However all this might be, it is certain, that four or five years before his death, he intirely forsook his vicious courses: he paid his debts, and, having never been married, gave up the remainder of his estate to his sisters; reserving to himself for life an annuity of four thousand livres. He then retired to Chalon on the Saone, which he said was the best and purest air in France; hired a small house; and was visited by the better sort of people, particularly by the bishop, who afterwards spoke well of him. He died in that city, like a good Christian, in the year 1674. He had made a devout sonnet two or three years before his death, which being reckoned a very fine one, and not easily to be met with, we will here insert at length:

- Grand Dieu, tes jugemens sont remplis d'équité;
- Toujours tu prens plaisir a nous être propice :
- Mais j'ai tant fait de mal, que jamais ta bonté
- Ne me pardonnera sans choquer ta justice.
- Oüy, mon Dieu, la grandeur de mon impieté
- Ne laisse a ton pouvoir que le choix du suplice :
- Ton interest s'oppose a ma felicite ;
- Et ta clemence meme attend que je perisse :
- Contenté ton desir puis qu'il t'est glorieux ;
- Offense toy des pleurs qui coulent de mes yeux ;
- Donne, frappe, il est temps, rends moi guerre pour guerre :
- J'adore en périssant la raison qui t'aigrit :
- Mais dessus quel endroit tombera ton tonnerre,
- Qui ne soit tout couvert du sang de Jesus Christ.'

The sense is this :

Great God, thy judgments are equitable ;
 Mercy is still thy darling attribute :
 Yet such a wretch, so full of guilt am I,
 Though mercy pleads, justice forbids to save.
 Yes, yes, my God, my great impiety
 Leaves thee the choice of punishment alone :
 Thy cause cries out against my happiness,
 And ev'n thy clemency awaits my fall.
 Then satisfy thy glory's just demand,
 And let my falling tears provoke thy wrath :
 Now, thunder, strike, and give me war for war :
 Falling I own the justice of the blow :
 But, mark'd for vengeance, let me not despair ;
 Fall where thy thunders will, the blood of Christ is there.

DEVEREUX (ROBERT) earl of Essex, is memorable for having been a great favourite, and an unhappy victim to the arts of his enemies and his own ambition, in the reign of queen Elizabeth. He was son of Walter the first earl of Essex, and born upon the 10th of November 1567, at Nethewood, his father's seat in Herefordshire. His father dying, when he was only in the 10th year of his age, recommended him to the protection of William Cecil lord Burleigh, whom he appointed his guardian. Two years after, he was sent to the university of Cambridge by this lord, who placed him in Trinity-college, under the care of dr. Whitgift, then master of it, and afterwards archbishop of Canterbury. He was educated there with much strictness, and applied himself to learning with great diligence ; though it is said, that, in his tender years, there did not appear any pregnant signs of that extraordinary genius, which shone forth in him afterwards. In the year 1582, having taken the degree of master of arts, he soon after left Cambridge, and retired to his own house at Lampfie in South-Wales, where he spent some time ; and became so enamoured of his rural retreat, that he was with difficulty prevailed on to quit it. His first appearance at court, at least as a candidate for royal favour, was in the seventeenth year of his age ; and he brought thither a fine person, an agreeable behaviour, and an affability which procured him many friends. By degrees he so far overcame the reluctance he shewed to using the assistance of the earl of Leicester, who had been his father's enemy,

enemy, that in the year 1585 he accompanied him to Holland, where we find him next year in the field, with the title of general of the horse. In this quality he gave the highest proofs of personal courage in the battle of Zutphen, fought September the 22d, 1586; and, on his return to England, was made, the year after, master of the horse in the room of the lord Leicester promoted. In the year 1588 he continued to rise, and indeed almost reached the summit of his fortune: for, when her majesty thought fit to assemble an army at Tilbury, for the defence of the kingdom, in case the Spaniards should land, she gave the command of it, under herself, to the earl of Leicester, and created the earl of Essex general of the horse. From this time he was considered as the favourite declared; and, if there was any mark yet wanting to fix the people's opinion in that respect, it was shewn by the queen's conferring on him the honour of the garter.

We need not wonder, that so quick an elevation, and to so great a height, should affect so young a man as the earl of Essex; who shewed from henceforwards a very high spirit, and often behaved petulantly enough to the queen herself, who yet did not love to be controuled by her subjects. His eagerness about this time to dispute her favour with sir Charles Blunt, afterwards lord Montjoy and earl of Devonshire, cost him some blood; for sir Charles, thinking himself affronted by the earl, challenged him, and, after a short dispute, wounded him in the knee. The queen, so far from being displeased with it, is said to have sworn a good round oath, that it was fit somebody should take him down, otherwise there would be no ruling him. However, she reconciled the rivals, who, to their honour, continued good friends as long as they lived. In the year 1589, sir John Norris and sir Francis Drake having undertaken an expedition for restoring don Antonio to the crown of Portugal, the earl of Essex, willing to share the glory, followed the fleet and army to Spain; which displeasing the queen very highly, as it was done without her consent or knowledge, she sent him the following letter: " Essex, your
" sudden and undutiful departure from our presence and your
" place of attendance, you may easily conceive how offensive
" it is and ought to be unto us. Our great favours, bestowed upon you without deserts, have drawn you thus to
" neglect and forget your duty; for other construction we
" cannot make of these your strange actions. Not meaning
" therefore to tolerate this your disordered part, we gave
" directions to some of our privy-council, to let you know
" cur

Fuller's
worthies in
Hereford-
shire, p. 38.

" our express pleasure for your immediate repair hither, which
 " you have not performed as your duty doth bind you, in-
 " creasing thereby greatly your former offence and undutiful
 " behaviour in departing in such sort without our privity,
 " having so special office of attendance and charge near our
 " person. We do therefore charge and command you forth-
 " with, upon the receipt of these our letters, all excuses and
 " delays set apart, to make your present and immediate re-
 " pair unto us, to understand our farther pleasure. Whereof
 " see you fail not, as you will be loth to incur our indignation,
 " and will answer for the contrary at your uttermost peril.
 " The 15th of April 1589".

At his return, however, he soon recovered her majesty's good graces: which he again hazarded by a private match with Frances, only daughter of sir Francis Walsingham, and widow of sir Philip Sidney. This her majesty apprehended to be derogatory to the honour of the house of Essex; and, though for the present this business was past by, yet it is thought that it was not so soon forgot. In the year 1591, he went abroad at the head of some forces, to assist Henry the Fourth of France: which expedition was afterwards repeated, but with little or no success. In 1592-3, we find him present in the parliament, which began at Westminster upon the 19th of February; about which time the queen made him one of her most honourable privy council. He met however in this and the succeeding years with various causes of chagrin, partly from the loftiness of his own temper, but chiefly from the artifices of those who envied his great credit with the queen, and were desirous to reduce his power within bounds. Thus a dangerous and treasonable book, written abroad by Parsons, a jesuit, and published under the name of Doleman, with a view of creating dissension in England about the succession to the crown, was dedicated to him, on purpose to make him odious, and create him trouble; and it had its effect. But what chiefly sowered his spirits, was his perceiving plainly, that though he could in most suits prevail for himself, yet he was able to do little or nothing for his friends. This appeared remarkably in the case of sir Francis Bacon, which the earl bore with much impatience; and, resolved that his friend should not go unserved, gave him of his own a small estate in land. There are indeed few circumstances in the life of this noble person, that do greater honour to his memory, than the respect he shewed to men of parts and learning. It was this disposition of mind, which induced him to

Sidney's
state papers,
p. 350. 357.

bury

bury the immortal Spencer at his own expence. It was this that, in the latter part of his life, engaged him to take the learned sir Henry Wotton, and the ingenious mr. Cuffe, into his service; as, in his earlier days, he had engaged the incomparable brothers, Anthony and Francis Bacon, to share his fortunes and his cares. (See CUFFE, &c.)

But to go on: Whatever disadvantages the earl might labour under from intrigues at court, the queen had commonly recourse to his assistance in all dangers and difficulties, and placed him at the head of her fleets and armies, preferably to any other person. His enemies, on the other hand, were contriving and exerting all they could against him. They insinuated to the queen, that, considering his popularity, it would not be at all expedient for her service to receive such as he recommended to civil employments; and they carried this so far, as even to make his approbation a sufficient objection to men whom they had encouraged and recommended themselves. In the year 1598, a warm dispute arose in the council, between the old and wise lord treasurer Burleigh and the earl of Essex, about the continuing the war with Spain. The earl was for it, the treasurer against it; who at length grew into a great heat, and told the earl, that he seemed intent upon nothing but blood and slaughter. The earl explained himself upon this, and said, that the blood and slaughter of the queen's enemies might be very lawfully his intention; that he was not against a solid, but a specious and precarious peace; that the Spaniards were a subtle and ambitious people, who had contrived to do England more mischief in time of peace, than of war; &c. The treasurer at last drew out a prayer-book, in which he shewed Essex this expression, "Men
" of blood shall not live out half their days". As the earl knew, that methods would be used to prejudice him with the people of England, such especially as got their living by trade, or thought themselves oppressed by taxes levied for the support of the war, he resolved to vindicate his proceedings, and for that purpose drew up in writing his own arguments, which he addressed to his dear friend Anthony Bacon. This apology stole into the world not long after it was written; and the queen, it is said, was exceedingly offended at it. The title of it runs thus: "To mr. Anthony Bacon, an Apologie of
" the Earle of Essex, against those which falselie and mali-
" ciouslie take him to be the only hindrance of the peace and
" quiet of his countrie". This was reprinted in 1729, under

the title of “ The earl of Essex’s vindication of the war with Spain, in 8vo.

About this time died the lord treasurer Burleigh, which was a great misfortune to the earl of Essex; for that lord, having shewn a tenderness for the earl’s person, and a concern for his fortunes, had many a time stood between him and harm. But now, his guardian being gone, his enemies acted without any restraint, crossed whatever he proposed, stopped the rise of every man he loved, and treated all his projects with an air of contempt. He succeeded lord Burleigh as chancellor of the university of Cambridge; and, going down, was there entertained with great magnificence. This is reckoned one of the last instances of this great man’s felicity, who was now advanced too high to sit at ease; and those, who longed for his honours and employments, very closely applied themselves to bring about his fall. The first great shock he received, in regard to the queen’s favour, arose from a warm dispute between her majesty and himself, about the choice of some fit and able person to superintend the affairs of Ireland. The affair is related by Camden, who tells us, that no-body was present but the lord admiral, sir Robert Cecil, secretary, and Windebanke, clerk of the seal. The queen looked upon sir William Knolls, uncle to Essex, as the most proper person for that charge: Essex contended, that sir George Carew was a much fitter man for it. When the queen could not be persuaded to approve his choice, he so far forgot himself and his duty, as to turn his back upon her in a contemptuous manner; which insolence her majesty not being able to bear, gave him a box on the ear, and bid him go and be hanged. He immediately clapped his hand on his sword, and the lord admiral stepping in between, he swore a great oath, declaring that he neither could nor would put up an affront of that nature; that he would not have taken it at the hands of Henry VIII. and in a great passion immediately withdrew from court. The lord keeper advised him to apply himself to the queen for pardon. He sent the lord keeper his answer in a long and passionate letter, which his friends afterwards unadvisedly communicated: wherein he appealed from the queen to God Almighty, in expressions something to this purpose: “ That there was no
“ tempest so boisterous as the resentment of an angry prince;
“ that the queen was of a flinty temper; that he well enough
“ knew what was due from him as a subject, an earl, and
“ grand marshal of England, but did not understand the office of a drudge or a porter; that to own himself a criminal
was

Annal.
 Eliz.

“ was to injure truth, and the author of it, God Almighty ;
 “ that his body suffered in every part of it by that blow given
 “ by his prince ; and that ’twould be a crime in him to serve
 “ a queen who had given him so great an affront.” He was
 afterwards reconciled and restored in appearance to the queen’s
 favour, yet there is good reason to doubt, whether he ever re-
 covered it in reality : and his friends have been apt to date his
 ruin from this unlucky accident.

The total reduction of Ireland being brought upon the ta-
 pis soon after, the earl was pitched upon as the only man from
 whom it could be expected. This was an artful contrivance
 of his enemies; who hoped by this means to ruin him; nor
 were their expectations disappointed. He declined this fatal
 preferment as long as he could; but, perceiving that he
 should have no quiet at home, he accepted it, and his com-
 mission for lord lieutenant passed the great seal on the 12th of
 March 1598. His enemies now began to insinuate, that he
 had sought this command, for the sake of greater things which
 he then was meditating; but there is a letter of his to the
 queen, preserved in the Harleian collections, which shews;
 that he was so far from entering upon it with alacrity, that
 he looked upon it rather as a banishment, and a place assigned
 him for a retreat from his sovereign’s displeasure, than a po-
 tent government bestowed upon him by her favour: “ To
 “ the queen. From a mind delighting in sorrow, from spi-
 “ rits wasted with passion, from a heart torn in pieces with
 “ care, grief, and travel, from a man that hateth himself,
 “ and all things else that keep him alive, what service can
 “ your majesty expect, since any service past deserves no more
 “ than banishment and proscription to the cursedest of all
 “ islands? It is your rebels pride and succession must give
 “ me leave to ransom myself out of this hateful prison, out of
 “ my loathed body; which, if it happen so, your majesty
 “ shall have no cause to dislike the fashion of my death,
 “ since the course of my life could never please you.

“ Happy he could finish forth his fate,
 “ In some unhaunted desert most obscure
 “ From all society, from love and hate
 “ Of worldly folk; then should he sleep secure.
 “ Then wake again, and yield God ever praise,
 “ Content with hips, and hawes, and brambleberry;
 “ In contemplation passing out his days,
 “ And change of holy thoughts to make him merry.

D E V E R E U X.

“ Who when he dies his tomb may be a bush,
 “ Where harmless robin dwells with gentle thrush.

Your majesty's exiled servant,
 Robert Essex.

The earl met with nothing in Ireland but ill success and crosses; in the midst of which, an army was suddenly raised in England, under the command of the earl of Nottingham; nobody well knowing why, but in reality from the suggestions of the earl's enemies to the queen, that he rather meditated an invasion on his native country, than the reduction of the Irish rebels. This and other considerations made him resolve to quit his post, and come over to England; which he accordingly did, and presented himself before the queen on the 28th of September. He met with a tolerable reception; but was soon after confined, examined, and dismissed from all his offices, except that of master of the horse. In the summer of the year 1600, he recovered his liberty; and, in the autumn following, he received mr. Cusse, who had been his secretary in Ireland, into his councils. Cusse, who was a man of his own make, laboured to persuade him, that submission would never do him any good; that the queen was in the hands of a faction, who were his enemies; and that the only way to restore his fortune was to find a means of obtaining an audience, in order to represent his own case, let that means be what it would. The earl did not consent at first to this dangerous advice; but afterwards, giving a loose to his passion, began to declare himself openly, and among other fatal expressions let fall this, that “ the queen grew old and cankered; and, that “ her mind was become as crooked as her carcase.” His enemies, who had exact intelligence of all that he proposed, and had provided effectually against the execution of his designs, hurried him upon his fate by a message, sent on the evening of the 7th of February, requiring him to attend the council, which he declined. He then gave out, that they sought his life; kept a watch in Essex-house all night; and summoned his friends for his defence the next morning. Many disputes ensued, and some blood was spilt: however, the earl at last surrendered, was carried that night to the archbishop's palace at Lambeth, and the next day to the Tower. On the 19th of the same month, he was arraigned before his peers, and after a long trial was sentenced to lose his head: upon which melancholy occasion he said nothing more than this, viz.

viz. “ If her majesty had pleased, this body of mine might
 “ have done her better service ; however, I shall be glad if it
 “ may prove serviceable to her any way ”. He was executed Camden's Annals.
 upon the 25th of February, leaving behind him one only son
 and two daughters ; and was then in the 34th year of his age.
 As to his person, he is reported to have been tall, but not very
 well made ; his countenance reserved ; his air rather martial
 than courtly ; very careless in dress, and little addicted to tri-
 fling diversions. He was learned, and a lover of learned men,
 whom he always encouraged and rewarded. He was sincere
 in his friendships, but not so careful as he ought to have been
 in making a right choice ; sound in his morals, except in
 point of gallantry, and thoroughly well affected to the pro-
 testant religion.

It is to be observed, that concerning his execution, the
 queen remained irresolute to the very last ; so that she sent
 sir Edward Carey to countermand it ; but, as Camden says,
 considering afterwards his obstinacy in refusing to ask her par-
 don, she countermanded those orders, and directed that he
 should die. There is an odd story current in the world about
 a ring, which the chevalier Louis Aubery de Maurier, many
 years the French minister in Holland, and a man of great parts
 and unsuspected credit, delivers as an undoubted truth ; and
 that upon the authority of an English minister, who might be
 well presumed to know what he said. As the thing is re-
 markable, and has made much noise, we will report it in the
 words of that historian. “ It will not, I believe, be thought
 “ either impertinent or disagreeable to add here, what prince
 “ Maurice had from the mouth of mr. Carleton, ambassador
 “ of England in Holland, who died secretary of state ; so well
 “ known under the name of lord Dorchester, and who was a
 “ man of great merit. He said, that queen Elizabeth gave
 “ the earl of Essex a ring, in the height of her passion for him,
 “ ordering him to keep it ; and that whatever he should com-
 “ mit, she would pardon him when he should return that
 “ pledge. Since that time the earl's enemies having prevailed
 “ with the queen, who besides was exasperated against him
 “ for the contempt he had shewed her beauty, now through
 “ age upon the decay, she caused him to be impeached. When
 “ he was condemned, she expected to receive from him the
 “ ring, and would have granted him his pardon according to
 “ her promise. The earl, finding himself in the last extre-
 “ mity, applied to admiral Howard's lady, who was his rela-
 “ tion ; and desired her, by a person she could trust, to deli-

“ ver the ring into the queen’s own hands. But her husband,
 “ who was one of the earl’s greatest enemies, and to whom
 “ she told this imprudently, would not suffer her to acquit
 “ herself of the commission; so that the queen consented to
 “ the earl’s death, being full of indignation against so proud
 “ and haughty a spirit, who chose rather to die, than implore
 “ her mercy. Some time after, the admiral’s lady fell sick;
 “ and, being given over by her physicians, she sent word to
 “ the queen, that she had something of great consequence to
 “ tell her before she died. The queen came to her bed-side;
 “ and having ordered all her attendants to withdraw, the ad-
 “ miral’s lady returned her, but too late, that ring from the
 “ earl of Essex, desiring to be excused for not having returned
 “ it sooner, since her husband had prevented her. The queen
 “ retired immediately, overwhelmed with the utmost grief:
 “ she sighed continually for a fortnight, without taking any
 “ nourishment, lying in bed intirely dressed, and getting up
 “ an hundred times a night. At last she died with hunger
 “ and with grief, because she had consented to the death of a
 “ lover, who had applied to her for mercy”.

Histoire de
 Hollande,

P. 215, 216.

This story is commonly treated as a fable; at least, it has been thought a sufficient confutation of it, to say, that queen Elizabeth was too old, when lord Essex first entered her presence, ever to consider him in the light of a lover. On the other hand, sir Dudley Carleton, who is made the author of this story, is allowed to have been a man of merit, who was not capable of forging such a lye; and so is the historian, who has recorded it. We will determine nothing; but only observe, that those who treat it as a fable, allow, that something of truth there certainly is, as to the queen’s death being hastened by an accident relating to a ring, and by her reflecting on the death of the earl of Essex. In the ceremony of her coronation, she was wedded to the kingdom with a ring, which she always wore, till, the flesh growing over it, it was filed off a little before her decease. Observing too, about the same time, that the loss of Essex, and the confusion of his friends, had put her intirely into the hands of those who began to neglect her, and to court her successor, she could not help saying, in an excess of passion, “ They have now got me in a
 “ yoke: I have no-body left me that I can trust: my condi-
 “ tion is the perfect reverse of what it was”. It is also allowed, that a melancholy sense of this brought her to her end, about twenty-five months after the death of the earl of Essex.

Camden’s
 Annals.

D’EWEES

D'EWES (Sir SYMONDS) an English historian and antiquary, was the son of Paul D'Ewes, esq; and born, upon the 18th of December 1602, at Coxden in Dorsetshire, the seat of Richard Symonds, esq; his grandfather by his mother's side. He was descended from an ancient family in the Low-Countries, from whence his ancestors removed hither, and gained a very considerable settlement in the county of Suffolk. In 1618, he was entered a fellow commoner of St. John's college in Cambridge; and about two years after, began to collect materials for the forming a correct and complete history of Great-Britain. He was no less studious in preserving the history of his own times; setting down carefully the best accounts he was able to obtain of every memorable transaction, at the time it happened. This disposition in a young man of parts recommended him to the acquaintance of persons of the first rank in the republic of letters, such as sir Robert Cotton, mr. Selden, the learned Spelman, &c. In the year 1626, he married Anne, daughter to sir William Clopton, of Essex, an exquisite beauty, with whom he was so sincerely captivated, that his passion for her seems to have increased almost to a degree of extravagance, even after she was his wife. He pursued his studies however, as usual, with great vigour and diligence; insomuch, that, when he was little more than thirty years of age, he had finished that large and accurate work, for which he is chiefly memorable. This work he kept by him, during his life-time; it being written, as he tells us in the preface to it, for his own private use. It came out afterwards with this title: "The Journals of all
 " the parliaments during the reign of queen Elizabeth, both
 " of the house of lords and house of commons, collected by
 " sir Symonds D'Ewes of Stow-hall in the county of Suffolk,
 " knight and baronet. Revised and published by Paul Bowes,
 " of the Middle-Temple, esq. Lond. 1682. folio". In the year 1639, he was high sheriff of the county of Suffolk, having been knighted some time before; and in the long parliament, which was summoned to meet on the third of November 1640, he was elected burgess for Sudbury in the said county. July the 15th 1641, he was created a baronet: nevertheless, upon the breaking out of the civil war, he adhered to the parliament, and took the solemn league and covenant in 1643. He sat in this parliament till December 1648, when he was turned out among those who were thought to have some regard left for the person of the king, and the old constitution in church and state. He died on the 18th of April

Rushworth's
 collections,
 Vol. i. P.
 III. p. 8.

1650, and was succeeded in his titles and large estate by his son Willoughby D'Ewes; to whom the journals abovementioned were dedicated, when published, by his cousin and sir Symonds's nephew Paul Bowes, esq; who was himself a gentleman of worth and learning.

Though this gentleman's labours have contributed not a little to illustrate the general history of great-Britain, as well as to explain the most important transactions of one of the most glorious reigns in it, yet two or three circumstances of his life have occasioned him to have been set by writers in perhaps a more disadvantageous light than he deserved: not to mention that general one, common to many others, of adhering to the parliament during the rebellion. In the first place, having occasion to write to archbishop Usher in the year 1639, he unfortunately let fall a hint to the prejudice of Camden's Britannia; for, speaking of the time and pains he had spent in collecting materials for an accurate history of Great-Britain, and of his being principally moved to this task, by observing the many mistakes of the common writers, he adds, "And indeed what can be expected from them, considering that, even in the so much admired Britannia of Camden himself, there is not a page, at least hardly a page, without errors." This letter of his afterwards coming to light, among other epistles to that learned prelate, drew upon him the heaviest censures. Dr. Smith, the writer of the Latin life of Camden, assures us, that his Britannia was universally approved by all proper judges, one only, sir Symonds D'Ewes, excepted; who, "moved, says he, by I know not what spirit of envy, gave out that there was scarce a page, &c". Bishop Nicholson, in his account of Camden's work, says, that "some early attempts were made by an envious person, one Brook or Brookmouth, to blast the deservedly great reputation of this work; but they perished and came to nothing; as did likewise the terrible threats given out by sir Symonds D'Ewes, that he would discover errors in every page". Bishop Gibson has stated the charge against this gentleman more mildly and modestly, in his life of Camden prefixed to the English translation of his Britannia. "In the year 1607, says the bishop, he put the last hand to his Britannia, which gained him the titles of the Varro, Strabo, and Pausanias of Britain, in the writings and letters of other learned men. Nor did it ever after meet with any enemies that I know of, only sir Symonds D'Ewes encouraged us to hope for animadversions upon the work, after he

Usher's letters, p. 496.

Vita Camdeni, p. XLV.

English historical library, p. 4.

“ he had observed to a very great man, that there was not a page in it without a fault. But it was only threatening; and neither the world was the better, nor mr. Camden’s reputation e’er the worse for it”. We do not think sir Symonds defensible for throwing out at random, as it should seem, such a censure against a work universally well received, without ever attempting to support it: however, it may be remembered in his favour, that this censure was contained within a private letter; and that sir Symonds had a high sense of mr. Camden’s merit, whom he mentions very respectfully in the preface to his journals, &c.

Another thing which hurt his character with some particular writers, was a speech he made occasionally in the long parliament, upon the 2d of January 1640, in support of the antiquity of the university of Cambridge. This was afterwards published under the title of “ A Speech delivered in parliament by Symonds D’Ewes, touching the Antiquity of Cambridge, Lond. 1642. 4to”. and has exposed him to very severe usage from Anthony Wood, Thomas Hearne, &c. Other writers however, and such as cannot in the present case be at all suspected of partiality, have spoken of him much to his honour. Thus mr. Eachard, in his history of England: “ We shall next, says he, mention sir Symonds D’Ewes, a gentleman educated at the university of Cambridge, celebrated for a most curious antiquary, highly esteemed by the great Selden, and particularly remarkable for his journals of all the parliaments in queen Elizabeth’s reign, and for his admirable manuscript library he left behind him, now in the hands of one of the greatest geniuses of the age”: meaning the late earl of Oxford.

p. 686.

D I A G O R A S, surnamed THE ATHEIST, flourished in the ninety-first Olympiad, that is, about 412 years before Christ; if a man can be said to flourish at the very time, when he is obliged to fly the country he is in, to escape being punished for atheism. He has usually been reckoned among the philosophers of Athens, because he philosophised in that city: yet he was not born there, but in the isle of Melos, one of the Cyclades, or, as some say, in the city of Melia in Caria. He is said to have been one of the most downright and determined atheists in the world; for he made use of no equivocations or subterfuges, but plainly denied, that there were any Gods. The history of his atheism is thus told: He delighted in making verses, and had composed a poem, which

Cicero de
Nat. Deor.
L. i.

a cer-

Advers. ma-
them. p.
318,

Cicero de
Nat. Deor.
lib. iii.

Ibid.

Suidas &
Hesychius
in voce Δία-
γορας.

a certain poet had stolen from him. He sued the thief; who swore he was not guilty of the crime, and soon after gained a great reputation, by publishing that work as his own. Diagoras, considering that he who had injured him, had not only escaped unpunished for his theft and perjury, but had also acquired glory thereby, concluded that there was no providence, nor any Gods, and wrote some books to prove it. Sextus Empiricus tells us, that, "according to report, Diagoras the Melian was at first a dithyrambic poet, and as superstitious a man as any in the world. He began his poem in this manner; 'By God and fortune all things are performed;' but having been injured by a perjured villain, who suffered no punishment on that account, he was induced to say, 'there was no God:' and we may venture to add, that Diagoras has not been the only philosopher in the world, who has flung up all religion in a pet, because he could not explain some appearances in the dispensations of providence. The Athenians summoned him to give an account of his doctrine, but he took to flight, which occasioned them to set a price on his head. They published, by the sound of a trumpet, the reward of a talent to any who should kill him, and two to any who should bring him alive; and they caused this decree to be engraved on a pillar of brass. Their severity extended very far, for they persuaded all the cities of Peloponnesus to do the same; but they could not get him apprehended, for, taking shipping, he was cast away. Some of his profane repartees are preserved. Being in Samothrace, he was shewed several pictures or votive tablets, which were hung up in the temples by persons who had escaped shipwreck, and insulted at the same time for not believing in a providence: 'There would have been many more' said he, 'if those who had been lost had dedicated them.' Again, Diagoras was on board a vessel, caught in a violent storm, in the height of which they began to say to him, that they well deserved what they underwent, for having taken on board such an impious wretch as he was: 'Behold,' answered he, 'the great number of vessels, which are exposed to the same storm as ours is; do you think, I am on board every one of them?'

Some say, that Diagoras owed his liberty to Democritus; who, seeing him among a great many slaves that were exposed to sale, examined him, and found in him so happy a disposition, that he bought him for ten thousand drachms, and made him, not his servant, but his disciple.

DICEAR-

DICEARCHUS, a disciple of Aristotle, was born at Messina in Sicily, and flourished about the 115th Olympiad, that is, about 310 years before Christ. He was a good philosopher, historian, and mathematician, and composed a great many books upon all subjects, and in all sciences, which were much esteemed. Cicero speaks frequently in the highest terms of admiration both of the man and of his works. Geography was one of his principal studies; and we have a treatise, or rather a fragment of a treatise, of his still extant upon that subject. It was first published by Harry Stephens in the year 1589, with a Latin version and notes; and afterwards by Hudson at Oxford in the year 1703, among the ‘*Veteris geographiæ scriptores Græcos minores, &c.*’ Pliny tells us, that Dicearchus, “a man of extraordinary learning, had received a commission from some princes, to take the height of the mountains, and found Pelion the highest of them, to be 1250 paces perpendicular; from whence he concluded it to bear no proportion, which could effect the roundness of the globe.” He published some good discourses upon politics and government; and the work, he composed concerning the republic of Lacedemon, was thought so excellent, and so highly honoured, that it was read every year before the youth in the assembly of the ephori. Cicero mentions a book of Dicearchus, wherein that philosopher endeavours to prove, that the soul is mortal. His book upon the geography of Greece, part of which we have observed to be still extant, was inscribed to Theophrastus, who was his scholar.

Nat. hist.
lib. ii.
c. 65.

Tusc. quest.
l. i.

DICKINSON (EDMUND) a celebrated English physician and chemist, was son of the reverend William Dickinson, rector of Appleton in Berkshire, and born there upon the 26th of September 1624. He acquired his classical learning at Eton school, and from thence, in the year 1642, was sent to Merton-college in Oxford. Having regularly taken the degrees in arts, he entered on the physic line, and took both the degrees in that faculty; a bachelors’s upon the 3d of July 1656, a doctor’s on the 17th. In the year 1655, he published at Oxford his *Delphi Phœnicizantes, &c.* a most learned piece, in which he attempted to prove, that the Greeks borrowed the story of the Pythian Apollo, and all that rendered the oracle of Delphos famous, from the holy scriptures, and the book of Joshua in particular. This work procured him much reputation both at home and abroad, and dr. Gilbert Sheldon, afterwards archbishop of Canterbury, is said to have

Wood’s
Athen.
Oxon.

had

had so high a sense of its value, that he would have persuaded the author to have applied himself to divinity, and to have taken orders; who however was already fixed in his choice. To this treatise were added, 1. *Diatriba de Noë in Italiam adventu; ejusque nominibus ethnicis*: that is, "A dissertation on the coming of Noah into Italy; and of the names under which he was known to the heathens." 2. *De origine Druidum*; that is, "Of the origin of the Druids." 3. *Oratiuncula pro philosophia liberanda*; that is, "A speech in defence of freedom in philosophizing." This had been spoken by him in the hall of Merton-college, upon the 10th of July 1653, and was the first thing which made him known among the learned. 4. *Zacharias Bogan Edmundo Dickinson*. A letter, filled with citations from the most ancient authors in support of his opinions, and the highest commendations of his learning, industry, and judgment. The *Delphi Phœnicizantes*, &c. came out, as we have observed, first at Oxford in 1655 in 12mo: it was printed at Franckfort 1669, 8vo, and at Rotterdam in 1691 by Crenius, in the first tome of his *Fasciculus dissertationum historico-critico-philologicarum*, in 12mo. Afterwards he applied himself to chemistry with much assiduity; and about the year 1662, received a visit from Theodore Mundanus, an illustrious adept of France, who encouraged him mightily to proceed in this study. At length he left his college, and took a house in the High-street, Oxford, for the sake of following the business of his profession more conveniently. In the year 1669, he married a first wife, who dying in child-bed, and leaving him a daughter, he some time after married a second: but she also dying in a short time, he did not venture any more. His wives were both gentlewomen of good families.

On the death of the famous dr. Thomas Willis, which happened in the year 1684, dr. Dickinson removed to London, and took his house in St. Martin's Lane; where, soon after recovering Henry Bennet, earl of Arlington, lord chamberlain to Charles II. when all hopes of recovery were past, that nobleman introduced him to the king, who made him one of his physicians in ordinary, and physician to his household. As that Prince was a lover of chemistry, and a considerable proficient therein, dr. Dickinson grew into great favour at court; which favour lasted to the end of his majesty's reign, and that of his successor James II. who continued him in both his places. In 1686 he published in Latin his *Epistle to Theodore Mundanus*, and also his answer translated from
the

the French into Latin: for, in the year 1679, this chemist had paid him a second visit, and renewed his acquaintance. The title of it, when translated into English, is, “An epistle of E. D. to T. M. an adept, concerning the quintessence of the philosophers, and the true system of physics: together with certain queries concerning the materials of alchemy. To which are annexed the answers of Mundanus.” Oxford, 1686, 8vo. The letter is dated from London, July 31, 1683; and the answer of Mundanus from Paris, September 22, 1684. After the abdication of his unfortunate master, dr. Dickinson retired from practice, being in years, and much afflicted with the stone: nevertheless he continued to apply himself to his studies. He had long meditated a system of philosophy, not founded on hypothesis or even experiment, but chiefly deduced from principles collected from the Mosaic history. Part of this laborious work, when he had almost finished it, was burnt; but, not discouraged by this accident, he began it a second time, and did not discontinue it, till he had completed the whole. It came out, in the year 1702, under the title of *Physica vetus & vera, sive tractatus de naturali veritate hexæmeri Mosaici, &c.* that is, “The ancient and true system of physics; or, A treatise concerning the natural truth of the Mosaic creation in six days. In which it is proved, that the method and mode of the creation of the universe, according to the principles of true philosophy, are, in a concise and general way, laid down by Moses.” It was printed again at Rotterdam 1703 in 4to, and at Leoburg 1705, 12mo. The reader will easily believe, that such sort of systems as these would not be likely to meet with any gracious reception here, when he considers that sir Isaac Newton’s “Mathematical principles of natural philosophy” had been published twenty years; and as all or most of this author’s works were written in the same hypothetical and visionary way, this may explain the reason, why, though a man of great parts and learning, his name is at present scarcely known among us. However, it is certain, that he had his admirers then both at home and abroad, and it is more than probable that he may have still; for if there is nothing so absurd, but has been asserted by some philosopher or other; so there has been no philosopher so absurd, but has found some congenial soul or other to admire and extol him.

Besides the pieces above-mentioned, he is supposed to have been the author of *Parabola philosophica, seu iter Philareti ad montem Mercurii*: that is, “A philosophical parable, or

“ a journey to the mount of Mercury, by Philaretes.” He left behind him also, in manuscript, a Latin treatise “ On the Grecian games,” which was annexed to “ An account of his life and writings,” published at London in 1739, 8vo. He died of the stone, on the 3d of April 1707, being then in the 83d year of his age, and was interred in the church of St. Martin in the Fields:

Vossius de
hist. Græc.

DICTYS CRETENSIS, a very ancient historian, who, serving under Idomeneus, a king of Crete, in the Trojan war, wrote the history of that expedition, in nine books: and Tzetzes tells us, that Homer formed his Iliad upon his plan. But here we are to observe, that the Latin history of Dictys, which we have at present, is altogether a spurious piece. There are two anonymous writers still extant, who pretend to have written of the Trojan war previously to Homer; one of whom goes under the name of Dictys Cretensis, the other under that of Dares Phrygius. Before the history of Dictys, there are two prefaces; the first of which relates, that Dictys wrote six volumes ‘ of the Trojan war’ in Phœnician characters, and in his old age, after he was returned to his own country, ordered them, a little before his death, to be buried with him in a leaden chest or repository, which was accordingly done; that, however, after many ages, and under the reign of Nero, an earthquake happened at Gnosus, a city of Crete, which uncovered Dictys’s sepulchre, and exposed the chest; that the shepherds took it up, and, expecting a treasure, opened it; and that, finding this history, they delivered it into the hands of some-body, who sent it to Nero, and he ordered it to be translated, or rather trans-charactered, from Phœnician into Greek. From which fine story nothing more has been concluded, than that this history was forged by some of Nero’s flatterers, purely to curry favour with him: for he always affected a fondness for any thing relating to Trojan antiquities, and it is remarkable, that when Rome was in flames, he rejoiced as having seen the destruction of Troy. The other preface to Dictys is an epistle of L. Septimius, the Latin translator, in which he inscribes it to Arcadius Ruffinus, who was consul in the reign of Constantine; and tells him much the same story of the history we have already related. As for Dares Phrygius, who is called by Homer, in the vth book of the Iliad, a priest of Vulcan, he is said to have wrote a history ‘ of the destruction of Troy’ in Greek, which Ælian affirms to have been extant in his time, and

Fabric.
Bibl. Græc.
tom. i.

and which Photius also mentions in his *Bibliothèque*. The original is lost; but there is a Latin translation of it extant, which Cornelius Nepos is said to have made. Nay, there is prefixed an epistle to Sallust in Nepos's name, who is made to assure him, that he found this history of Dares, at Athens, written with his own hand, and that he had translated it into Latin with the utmost eagerness and pleasure. But this epistle is almost universally believed to be as spurious, as the history which it introduces: and with good reason, since they neither of them favour in the least of the terse and elegant style of such a writer as Nepos.

The best edition of these ancient forgeries, under the names of Dictys Cretensis and Dares Phrygius, is that published in 4to at Paris by Mrs. Le Fevre, afterwards madam Dacier, for the use of the dauphine, in the year 1680.

DIDYMUS of Alexandria, an ecclesiastical writer of the fourth century. Nothing is more surprizing, than what the ancients have related of this father. St. Jerome and Rufinus assure us, that though he lost his eyes at five years of age, when he had scarcely learned to read, yet he applied himself so earnestly to study, that he not only attained, in a high degree, grammar, rhetoric, logic, arithmetic, music, and the other arts of philosophers, but even was able to comprehend some of the most difficult theorems in mathematics. He was particularly attached to the study of the scriptures; and was pitched upon as the most proper person to fill the chair in the famous divinity-school at Alexandria. His high reputation drew a great number of scholars to him; among the principal of whom were St. Jerome, Rufinus, Palladius, and Isidorus. He read lectures with wonderful facility, answered upon the spot all questions and difficulties relating to the holy scriptures, and refuted the objections, which heretics raised against the orthodox faith. He was the author of a great number of works, which St. Jerome has preserved the titles of, in his catalogue of ecclesiastical writers; and of many more whose titles are not known. There is nothing of his remaining, except a Latin translation of his book "upon the Holy Spirit," to be found in the works of Jerome, who was the translator; some "Short strictures upon the canonical epistles;" and a book "against the Manichees." His commentaries upon the scriptures, which were very large, are all lost. He wrote commentaries upon Origen's books "of Principles," which he defended very strenuously against all opposers. He was a great admirer

admirer of Origen, used to consider him as his master, and adopted many of his sentiments; on which account he was condemned by the fifth general council. He died in 395, aged 85 years.

DIEU (LEWIS DE) minister of Leyden, and professor in the Walloon college of that city, was a man of great abilities, and uncommonly versed in the oriental languages. He was born upon the 7th of April, in the year 1590, at Flushing, where his father, Daniel de Dieu, was minister. Daniel was a man of great merit, and a native of Brussels, where he had been a minister two and twenty years. He removed from thence in 1585, to serve the church at Flushing, after the duke of Parma had taken Brussels. He understood Greek and the oriental languages; and he could preach with the applause of his auditors in German, Italian, French, and English. The churches of the Netherlands sent him, in 1588, over to queen Elizabeth, to inform her of the designs of the duke of Parma, who secretly made her proposals of peace, though the king of Spain was equipping a formidable fleet against England.—Lewis studied under Daniel Colonius, his uncle by his mother's side, who was professor at Leyden in the Walloon college. He was two years minister of the French church at Flushing; and might have been court-minister at the Hague, if his natural aversion to the manners of a court had not restrained him from accepting that place. There are some circumstances relating to that affair, which deserve to be remembered. Prince Maurice being in Zealand, heard Lewis de Dieu preach, who was yet but a student; and some time after sent for him to court. The young man modestly excused himself, declaring, that he designed to satisfy his conscience in the exercise of his ministry, and to censure freely what he should find deserved censure: a liberty, he said, which courts did not care to allow. Besides, he thought the post which was offered him more proper for a man in years than a student. The prince commended his modesty and prudence. He was called to Leyden in the year 1619, to teach, with his uncle Colonius, in the Walloon college; and he discharged the duty of that employment with great diligence till his death, which happened in the year 1642. He refused the post, which was offered him, of divinity-professor in the new university of Utrecht; and, if he had lived long enough, he would have had the same post in that of Leyden. He married the daughter of a counsellor of Flushing, by whom he had eleven children.

He

He published, in the year 1631, a commentary on the four Gospels, and notes on the Acts of the apostles. His first care had been to examine the Latin versions of the Syriac New Testament, made by Tremellius and Guido Fabricius Boderianus; and that of St. Matthew's Gospel in Hebrew, made by Munster and Mercerus. He found a great many faults in these versions; which put him upon examining the vulgar translations, those of Erasmus and Theodore Beza, the Syriac, Arabic, and Ethiopic. He compared them with one another, and all of them with the Greek text. He published also the Revelations of St. John, which he printed both in Hebrew and Syriac characters, with a Latin version of his own. He published the history of the life of Jesus Christ, written in the Persian tongue by the jesuit Jerom Xavier, with learned notes; and he joined to the original a Latin translation. The history of St. Peter, written in the Persian language, was also published by him, with a Latin translation and notes. He drew up likewise Rudiments of the Hebrew and Persian tongues, and a Parallel of the grammar of the oriental tongues. Some things also of smaller note were published by his friends after his death. Father Simon speaks advantageously of the writings of Lewis de Dieu, in the 35th chapter of his "Critical history of the commentators on the New Testament".

DIGBY (SIR EVERARD) an English gentleman, memorable for the share he had in the powder-plot, and his suffering on that account, was descended from an ancient and honourable family, and born some time in the year 1581. His father, Everard Digby, of Drystoke in Rutlandshire, esq; was a person of great worth and learning, had his education in St. John's college Cambridge, where he took the degree of master of arts; and published several treatises, some on learned, others on curious subjects: as, 1. *Theoria Analytica viam ad monarchiam scientiarum demonstrans*. Lond. 1579, 4to. 2. *De duplici methodo libri duo, Rami methodum refutantes*. 1580. 8vo. 3. *De arte natandi, libri duo*. 1587. 4. A dissuasive from taking away the goods and livings of the church. Lond. 4to. His son, of whom we are here speaking, was educated with great care, but under the tuition of some Popish priests, who gave him those impressions, which his father, if he had lived, might probably have prevented; but he died when his son was no more than eleven years of age. He was brought very early to the court of queen Elizabeth, where he was much taken notice of, and received several

Wood's A-
then. Oxon.
v. ii. c. 354.

State Trials.
v. i. p. 245.

veral marks of her majesty's favour. On the coming in of king James, he went likewise to pay his duty, as others of his religion did, was very graciously received, and had the honour of knighthood conferred upon him, being looked on as a man of a fair fortune, pregnant abilities, and a court-like behaviour. He married Mary, daughter and sole heiress of William Mulsho, esq; of Gothurst in Buckinghamshire, with whom he had a great fortune, which, with his own estate, was settled upon the children of that marriage. One would have imagined, that considering his mild temper and happy situation in the world, this gentleman might have spent his days in honour and peace, without running the smallest hazard of meeting that disgraceful death, which has introduced his name into all our histories : but it happened far otherwise. He was drawn in to be privy to the gunpowder-plot ; and though he was not a principal actor in this dreadful affair, or indeed an actor at all, yet he offered 1500 l. towards defraying the expences of it, entertained mr. Guy Fawkes, who was to have executed it, in his house, and was taken in open rebellion with other papists, after the plot was detected and had miscarried. The means, by which sir Everard was wrought upon to engage in this affair, himself affirmed to be these : first, he was told, that king James had broke his promises to the catholics ; secondly, that severer laws against popery would be made in the next parliament, that husbands would be made obnoxious for their wives offences, and that it would be made a præmunire only to be a catholic ; but the main point was, thirdly, that the restoring of the catholic religion was the duty of every member, and that, in consideration of this, he was not to regard any favours received from the crown, the tranquillity of his country, or the hazards that might be run in respect to his life, his family, or his fortune. Upon his commitment to the Tower, he persisted steadily in maintaining his own innocence as to the powder-plot, and refused to discover any who were concerned in it ; but when he was brought to his trial at Westminster, January the 27th 1605-6 ; indicted for being acquainted with and concealing the powder-treason, taking the double oath of secrecy and constancy, and acting openly with other traytors in rebellion, he pleaded guilty. After this, he endeavoured to extenuate his offence, by explaining the motives before-mentioned ; and then requested, that, as he had been alone in the crime, he might alone bear the punishment, without extending it to his family ; and that his debts might be paid, and himself beheaded.

The arraignment and execution of the late traytors, Lond. 1666. 8vo.

State trials, ibid.

headed. When sentence of death was passed, he seemed to be very much affected; for making a low bow to those on the bench, he said, "If I could hear any of your lordships say you forgave me, I should go the more chearfully to the gallows". To this all the lords answered, "God forgive you, and we do". He was, with other conspirators, upon the 30th of the same month, hanged, drawn, and quartered at the west end of St. Paul's church in London; where he asked forgiveness of God, the king, the queen, the prince, and all the parliament; and protested, that if he had known this act at first to have been so foul a treason, he would not have concealed it to have gained a world, requiring the people to witness, that he died penitent and sorrowful for it. Mr. Wood mentions a most extraordinary circumstance at his death, as a thing generally known; namely, that when the executioner plucked out his heart, and according to form held it up, saying, "Here is the heart of a traytor", sir Everard made answer, "Thou lyest". But perhaps, as generally as it was known then, persons may be found in this incredulous age, that would hardly have believed it, even if mr. Wood himself had actually asserted it.

Ibid.

Stowe's Annals. continued by Howes, p. 882.

Athen. Ox. as above.

Sir Everard Digby left at his death two young sons, afterwards sir Kenelm and sir John Digby; and expressed his affection towards them by a well-written and pathetic paper, which he desired might be communicated to them at a fit time, as the last advice of their father. While sir Everard was in the Tower, he wrote, in juice of lemon or otherwise, upon slips of paper, as opportunity offered; and got these conveyed to his lady by such as had permission to see him. These notes, or advertisements, were preserved by the family as precious relics; till in September 1675, they were found at the house of Charles Cornwallis, esq; executor to sir Kenelm Digby, by sir Rice Rudd, bart. and William Wogan, of Gray's-Inn, esq. They were afterwards annexed to the proceedings against the traytors, and other pieces relating to the popish plot, printed by the orders of mr. secretary Coventry, dated the 12th of December 1678. In the first of these papers, there is the following paragraph: "Now for my intention, let me tell you, that, if I had thought there had been the least sin in the plot, I would not have been of it for all the world; and no other cause drew me to hazard my fortune and life, but zeal to God's religion". Here the reader

has ample proof of that infatuation, which men of real abilities and virtue are, and always will, be subject to, when deserting the light of their own reason, they suffer themselves to be led by blind or knavish guides; and of that wretched zeal, which, under the notion of serving God, pushes men so infatuated to the most horrid acts of inhumanity and cruelty in the destruction of his creatures.—*Tantum religio potuit suadere malorum.*

DIGBY (**SIR KENELM**) a very famous English philosopher, and eldest son of sir Everard Digby, was born at Gothurst in Buckinghamshire, on the 11th of June 1603; for the authorities, which induced mr. Wood to fix his birth-day on the 11th of July, are not in any wise to be relied on. At the time of his father's unfortunate death, he was with his mother at Gothurst, being then but in the third year of his age: but he seems to have been taken early out of her hands, since it is certain, that he renounced the errors of popery very young, and was carefully bred up in the protestant religion, under the direction, as it is supposed, of archbishop Laud, then dean of Gloucester. Some have said, that king James restored his estate to him in his infancy; but this is an error: for it was decided by law, that the king had no right to it. About the year 1618, he was admitted a gentleman-commoner of Gloucester-hall in Oxford; where he soon discovered such strength of natural abilities, and such a spirit of penetration, that his tutor, who was a man of parts and learning, used to compare him, probably for the universality of his genius, to the celebrated *Picus de Mirandula*. After having continued at Oxford between two and three years, and having raised such expectations of himself as he afterwards lived to fulfil, he left it in order to travel. He made the tour of France, Spain, and Italy, and returned to England in 1623; in which same year he was knighted by the king, to whom he was presented at the lord Mountague's house at Hinchinbroke, on the 23d of October. In a very short time after, sir Kenelm distinguished himself greatly by the happy application of a secret he met with in his travels, which has since made so much noise in the world, under the title of the sympathetic powder: the virtues of which, as he himself assures us, were thoroughly inquired into by king James, his son the prince of Wales, the duke of Buckingham, with other persons of the highest distinction, and all registered among the observations of the great chancellor Bacon.

Athen.
Oxon. v. ii.

Coke's Reports, part
viii, p. 166.

Wood, &c.

Discourse
upon the
sympathetic
powder.

After

After the demise of king James, he made as great a figure in the new court as he had done in the old; and was appointed a gentleman of the bedchamber, a commissioner of the navy, and a governor of Trinity-house. Some disputes having happened in the Mediterranean with the Venetians, sir Kenelm went as admiral thither with a small fleet, in the summer of 1628; and gained great honour by his bravery and conduct at Algiers in rescuing many English slaves, and by attacking the Venetian fleet in the bay of Scanderoon. In the year 1632, he had an excellent library of manuscripts as well as printed books left him by his tutor at Oxford, who was deceased; but, considering how much the manuscripts were valued in that university, and how serviceable they might be to the students there, he most generously bestowed them the very next year upon the Bodleian library. Sir Kenelm continued to this time a member of the church of England; but going some time afterwards into France, he began to have religious scruples, and at length, in the year 1636, reconciled himself to the church of Rome. He wrote upon this occasion to Laud an apology for his conduct; and the archbishop returned him an answer, full of tenderness and good advice, but, as it seems, with very little hopes of regaining him. Sir Kenelm, in his letter to the archbishop, took great pains to convince him, that he had done nothing in this affair precipitately, or without due consideration: and he was desirous, that the public should entertain the same opinion of him. As nothing also has been more common, than for persons, who have changed their system of religion, to vindicate their conduct by setting forth their motives; so with this view he published at Paris, in the year 1638, a piece, intitled, "A Conference with a lady about the choice of religion." It was reprinted at London in 1654, and is written in a polite, easy, and concise stile. Letters also passed the same year, between him and his cousin lord George Digby, upon the same subject. The first from lord Digby to sir Kenelm is dated November the 2d, 1638, from Sherbourne; in which his lordship attacks the authority of the fathers, and asserts their insufficiency to decide the dispute between the papists and the protestants. Sir Kenelm apologizes for them in a letter dated from London, December the 26th, of the same year: and in another letter from Sherbourne, March the 29th 1639, lord Digby enlarges upon and vindicates what he had said in his former. These letters, as we have already observed (Art. DIGBY, lord GEORGE) were published at London in 1651, and are

Wharton's
Troubles
and trial of
Archbishop
Laud. vol. i.
p. 160.

written on both sides with so much civility, that few controversies have been managed with so little acrimony. To say the truth, this is their chief merit; since the matters, to which they relate, had been copiously and justly debated by Daille, and other able writers, long before.

After a long stay in France, where he was highly careffed, he came over to England; and in the year 1639 was, with Sir Walter Mountague, employed by the queen to engage the papists to a liberal contribution to the king, which they effected; and thereupon some stiled the forces, then raised for his majesty, the popish army. In January 1640, the house of commons sent for sir Kenelm Digby, in order to know how far, and upon what grounds, he had acted in this matter; which he opened to them very clearly, without having the least recourse to subterfuges or evasions. Upon the breaking out of the civil war, being at London, he was by the parliament committed prisoner to Winchester house; but at length, in the year 1643, set at liberty, her majesty the queen dowager of France having vouchsafed to write a letter with her own hand in his favour. His liberty was granted upon certain terms; and a very respectful letter written in answer to that of the queen. Mr. Hearne has preserved a copy of the letter, directed to the queen regent of France, in the language of that country; of which the following is a translation: “Madam, the two houses of parliament having been informed by the sieur de Gressy, of the desire your majesty has, that we should set at liberty sir Kenelm Digby; we are commanded to make known to your majesty, that although the religion, the past behaviour, and the abilities of this gentleman, might give just umbrage of his practising to the prejudice of the constitutions of this realm; nevertheless, having so great a regard to the recommendation of your majesty, they have ordered him to be discharged, and have authorized us farther to assure your majesty, of their being always ready to testify to you their respects upon every occasion, as well as to advance whatever may regard the good correspondence between the two states. We remain your majesty’s most humble servants, &c.” In regard to the terms, upon which this gentleman was set at liberty, they will sufficiently appear from the following paper, intirely written with, as well as subscribed by, his own hand: “Whereas, upon the mediation of her majesty the queen of France, it hath pleased both houses of parliament to permit me to go into that kingdom; in humble acknowledgment
“ of

Whitecock’s
Memorials,
p. 32.

Walteri
Hemingford
Chronicon.
p. 581.

“ of their favour therein, and to preserve and confirm a good
 “ opinion of my zeal and honest intentions to the honour and
 “ service of my country, I do here, upon the faith of a Chri-
 “ stian, and the word of a gentleman, protest and promise,
 “ that I will, neither directly nor indirectly, negotiate, pro-
 “ mote, consent unto or conceal, any practice or design,
 “ prejudicial to the honour or safety of the parliament. And,
 “ in witness of my reality herein, I have hereunto subscribed
 “ my name, this 3d day of August, 1643, Kenelm Digby.”
 However, before he quitted the kingdom, he was summoned
 by a committee of the house of commons, in order to give
 an account of any transactions he might know of between
 archbishop Laud and the Court of Rome; and particularly as
 to an offer supposed to be made to that prelate from thence of
 a cardinal's hat. Sir Kenelm assured the committee, that he
 knew nothing of any such transactions; and that, in his
 judgment, the archbishop was, what he seemed to be, a very
 sincere and learned protestant. During sir Kenelm's confine-
 ment at Winchester-house, he was the author of two pieces
 at the least, which were afterwards made public; namely,
 1. “ Observations upon dr. Brown's Religio Medici.” Lond.
 1643, 8vo. 2. “ Observations on the 22d stanza, in the
 “ 9th canto of the 2d book of Spencer's fairy queen.” Lond.
 1644, 8vo.

Wharton's
 Troubles,
 &c. vol. i.
 p. 209.

Sir Kenelm's appearance in France was highly agreeable to
 many of the learned in that kingdom; who had a great opinion
 of his abilities, and were charmed with the life and freedom
 of his conversation. It was probably about this time, that,
 having read the writings of that great philosopher Descartes,
 he resolved to go to Holland on purpose to see him. He did
 so, and found him in his retirement at Egmond. There,
 after conversing with him upon philosophical subjects some
 time, without making himself known, monsieur Descartes,
 who had read some of his works, told him, that “ he did not
 “ doubt but he was the famous Sir Kenelm Digby!” “ And
 “ if you, sir, replied the knight, were not the illustrious M.
 “ Descartes, I should not have come here on purpose to see
 “ you.” Mr. Desmoizeaux, who has preserved this anecdote
 in his life of St. Evremond, tells us also of a conversation
 which then followed between these great men, about lengthen-
 ing out life to the period of the patriarchs. Descartes assured
 sir Kenelm, that he had long been projecting a scheme for
 that purpose; and a very notable one undoubtedly it would
 have been, if that philosopher had but lived; but he had the

p. 41.

misfortune to die, just before he could bring it to bear. Sir Kenelm is also said to have had many conferences afterwards with Descartes at Paris, where he spent the best part of the ensuing winter, and employed himself in digesting that philosophy, which he had been long meditating; and which he published in his own language, but with a licence or privilege from the French king, the year following. Their titles are, 1. "A treatise of the nature of bodies." 2. "A treatise declaring the operations and nature of man's soul, out of which the immortality of reasonable souls is evinced." Both printed at Paris in 1644, and often reprinted at London. He published also, 3. "Institutionum Peripateticarum libri quinque, cum appendice theologica de origine mundi." Paris, 1651: which piece, joined to the two former, translated into Latin by J. L. together with a preface prefixed in the same language by Thomas Anglus, that is, Thomas White, was printed at London in 4to in the year 1669.

After the king's affairs were totally ruined, sir Kenelm found himself under a necessity of returning into England, in order to compound for his estate. The Parliament however, for reasons which will presently appear, did not judge it proper that he should remain here; and therefore not only ordered him to withdraw, but voted, that if he should afterwards at any time return, without leave of the house first obtained, he should lose both life and estate. Upon this he went again to France, where he was very kindly received by Henrietta Maria, dowager queen of England, to whom he had been for some time chancellor. He was sent by her not long after into Italy, and at first well received by pope Innocent X: but mr. Wood says, he behaved to the pope so haughtily, that he very quickly lost his good opinion; and adds farther, that there was a suspicion of his being no faithful steward of the contributions, raised in that part of the world for the assistance of the distressed catholics in England. After Cromwell had assumed the supreme power in this kingdom, sir Kenelm Digby, who had then nothing to fear from the parliament, ventured to return home, and continued here a great part of the year 1655; when it has generally been supposed, that he was embarked in the great design of reconciling the papists to the protector. Many reasons concur to make this opinion probable. It is certain, that he lived here in all the ease, freedom, and credit imaginable; that he conversed intirely with those who favoured that government; and that the protector himself was extremely fond of him. It is certain likewise, that he had
pre-

Athen. Ox-
on.

Thurloe's
Rare papers.
v. iv. p. 195.

precisely his father's principles, and pursued nothing with so much vehemence as the establishment of popery in England, under any government, and upon any terms. Besides all this, after sir Kenelm had left England, and was again in France, we find him not only applying to the government of England, and particularly to secretary Thurloe, for private favours, but in respect to matters of public concern, and on the behalf of the English merchants at Calais; who without doubt would not have applied to him, if they had not believed his credit with the protector better than their own.

Ibid. p. 244.

After some stay at Paris, he spent the summer of the year 1656 at Toulouse; where he conversed with several learned and ingenious men, to whom he communicated, not only mathematical, physical, and philosophical discoveries of his own, but also any thing of this nature he received from his friends in different parts of Europe. Among these was a relation he had obtained of a city in Barbary under the king of Tripoli, which was said to be turned into stone in a very few hours, by a petrifying vapour out of the earth: that is, men, beasts, trees, houses, utensils, and the like, remaining all in the same posture, as children at their mothers breasts, &c. Sir Kenelm had this account from mr. Fitton, an Englishman residing in Florence, as library-keeper to the grand duke of Tuscany; and mr. Fitton from the grand duke, who a little before had written to the bassa of Tripoli to know the truth. Sir Kenelm sent it to a friend in England; and it was at length inserted in the Mercurius Politicus. This drew a very severe censure upon our author from the famous mr. Henry Stubbes, who called him, on that account, "The Pliny of his age for lying." However, we may say, in sir Kenelm's vindication, that accounts have been given of such a city by modern writers; and that these accounts are in some measure confirmed by a paper, delivered to Richard Waller, esq; fellow of the royal society, by mr. Baker, who was the English consul at Tripoli, Nov. 12, 1713. This paper is to be found in the philosophical observations and experiments of dr. Robert Hooke, published by W. Derham in 1726, 8vo; and it begins thus: "About forty days journey S. E. from Tripoli, and about seven days from the nearest sea-coast, there is a place called Ougila, in which there are found the bodies of men, women, and children, beasts and plants, all petrified of hard stone like marble." And we are afterwards told, in the course of the relation, that "the figure of a man
" pe-

Animadver-
sions upon
Glanville's
Plus Ultra,
p. 161.

“ petrified was conveyed to Leghorn, and from thence to England; and that it was carried to secretary Thurloe.”

In the year 1657, we find sir Kenelm at Montpelier, in the south of France; whither he went, partly for the sake of his health, which began to be impaired by severe fits of the stone, and partly for the sake of enjoying the learned society of several worthy and ingenious persons, who had formed themselves into a kind of academy there. To these he read, in French, his “ Discourse of the cure of wounds by the powder of sympathy.” It was translated into English, and printed at London; and afterwards into Latin, and reprinted in 1669, with “ The treatise of bodies,” &c. As to the philosophical arguments in this work, and the manner in which the author accounts for the strange operations of this remedy, they were highly admired in those days; and will be allowed to be very ingenious, though not very convincing, even in these. He spent the year 1658, and part of the year 1659, in the Lower Germany; and towards the latter end of the last mentioned year, returned to Paris, where we find him in 1660. He returned the year following to England, and was very well received at court; although the ministers were far from being ignorant of the irregularity of his conduct, and the court that he paid to Oliver, while the king was in exile. It does not appear however that any other favour was shewn him, than seemed to be due to a man of letters. In the first settlement of the Royal Society, we find him appointed one of the council, by the title of sir Kenelm Digby, knight, chancellor to our dear mother queen Mary. As long as his health permitted, he attended the meetings of this society; and assisted in the improvements that were then made in natural knowledge. One of his discourses, “ Concerning the vegetation of plants,” was printed at London in 1661, 8vo; and it is the only genuine work of our author, of which we have not spoken. For though the reader may find in mr. Anthony Wood, and in other authors, several pieces attributed to sir Kenelm Digby; yet these were published after his decease by one Hartman, who was his operator, and who put sir Kenelm’s name in the title-page, with a view of recommending compositions very unworthy of him to the public. It may be proper to observe in this place, that sir Kenelm translated from the Latin of Albertus Magnus, a piece, intitled, “ A treatise of adhering to God,” which was printed at London in 1654, 8vo; and that he had formed a design of collecting and publishing the works of Roger Bacon.

He

He spent the remainder of his days at his house in Covent-garden, where he was much visited by the lovers of philosophical and mathematical learning; so that, according to a custom which then prevailed much in France, he had a kind of academy, or literary assembly, in his own dwelling. In the year 1665, his old distemper the stone increased upon him very much, and brought him very low; which made him desirous, as it is said, of going to France. This however he did not live to accomplish, but died on his birth-day, the 11th of June, that year; and was interred in a vault built at his own charge in Christ-church within Newgate, London. It was built some years before for his wife Venetia, daughter and coheiress of sir Edward Stanley of Tongue-castle in Shropshire; and over it was erected to her memory a noble monument of black marble, with her bust made of copper gilt: but this monument was destroyed by the fire of London in 1666. Mr. Wood tells us, that “his person was handsome and gigantic, and nothing was wanting to make him a compleat cavalier. He had, says he, so graceful an elocution and noble address, that, had he been dropped out of the clouds into any part of the world, he would have made himself respected; but the jesuits, who cared not for him, spoke spitefully, and said it was true, but then he must not stay there above six weeks. He had a great faculty, which proceeded from abundance of wit and invention, of proposing and reporting matters to the virtuosi, especially to the philosophical assembly at Montpelier, and to the Royal Society at home, Athen. Oxon. &c.” Sir Kenelm’s library, which was justly esteemed a most valuable collection, had been transported into France at the first breaking out of the troubles, and improved there at a very considerable expence; but, as he was no subject of his most Christian majesty’s, it became, according to that branch of the prerogative, which the French stile Droit d’Aubain, the property of the crown upon sir Kenelm’s decease. Sir Kenelm left an only son, John Digby, esq; who succeeded to the family estate. He had an elder son, Kenelm Digby, esq; of great abilities and virtues; but this gentleman appearing in arms for king Charles I, after that monarch was utterly incapable of making the least resistance, was slain at the battle of St. Neot’s in Huntingdonshire, upon the 7th of July 1648. We cannot conclude this article better, than by the following verses, composed by way of epitaph upon sir Kenelm Digby; and which we here present the reader, as we find them in the *Biographia Britannica*:

“ Under

" Under this tomb the matchless DIGBY lies,
 " DIGBY the great, the valiant, and the wife;
 " This age's wonder, for his noble parts,
 " Skill'd in six tongues, and learn'd in all the arts:
 " Born on the day he died, the 11th of June,
 " And that day bravely fought at Scanderoon.
 " It's rare, that one and the same day should be
 " His day of birth, of death, of victory.

R. FERRAR.

DIGBY (Lord GEORGE) an English nobleman of great parts, was son of John Digby, earl of Bristol, and born at Madrid in October 1612. In the year 1626 he was entered of Magdalen-college in Oxford; where he lived in great familiarity with the well-known Peter Heylin, and gave manifest proofs of those great endowments, for which he was afterwards so distinguished. In 1636, he was created a master of arts there, just after Charles I. had left Oxford; where he had been splendidly entertained by the university, and particularly at St. John's college, by dr. Laud, afterwards archbishop of Canterbury. In the beginning of the long parliament, he was disaffected to the court, and appointed one of the committee, to prepare a charge against the earl of Strafford, in 1640; but afterwards would not consent to the bill, "not only, as he said, because he was unsatisfied in the matter of law, but "for that he was more unsatisfied in the matter of fact." From that time he became a declared enemy to the parliament, and shewed his dislike of their proceedings in a warm speech against them, which he made at the passing the bill of attainder against the said earl in April 1641. This speech was condemned to be burnt, and himself, in June following, expelled the house of commons. In January 1641-2, he went on a message, from his majesty to Kingston upon Thames, to certain gentlemen there, with a coach and six horses. This they improved into a warlike appearance; and accordingly he was accused of high treason in parliament, upon pretence of his levying war at Kingston upon Thames. Lord Clarendon mentions "this severe prosecution of a young nobleman of admirable parts and eminent hopes, in so implacable a manner, as a most pertinent instance of the tyrannical and injustice of those times." Lord Digby, finding what umbrage he had given to the parliament, and how odious they had made him to the people, obtained leave, and

Wood's
Athen.
Oxon.

Clarendon's
Hist. &c.
book iii.

History, &c.
book iv.

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a licence from his majesty, to transport himself into Holland. From hence he wrote several letters to his friends, and one to the queen, which was carried by a perfidious confident to the parliament, and opened. In a secret expedition afterwards to the king, he was taken by one of the parliament's ships, and carried to Hull; but being in such a disguise, that not his nearest relation could have known him, he brought himself off very dexterously by his artful management of the governor sir John Hotham. In 1643 he was made one of the secretaries of state to his majesty, and high steward of the university of Oxford, in the room of William lord Say. In the latter end of 1645, he went into Ireland, and exposed himself to great hazards of his life, for the service of the king: from thence he passed over to Jersey, where the prince of Wales was, and after that into France, in order to transact some important matters with the queen and cardinal Mazarine. Upon the death of the king, he was exempted from pardon by the parliament, and obliged to live in exile, till the restoration of Charles II. when he was restored to all he had lost, and made knight of the Garter. He became very active in public affairs, spoke frequently in parliament, and distinguished himself by his enmity to lord Clarendon while chancellor. He died at Chelsea, March 20, 1676, after succeeding his father as earl of Bristol.

He was, as lord Clarendon describes him, “a man of very extraordinary parts by nature and art, and had as good an education as any man of that age in any country: a graceful and beautiful person; of great eloquence and becomingness in discourse, and of so universal a knowledge, that he never wanted a subject for it. He had from his youth, by the disobligations his family had undergone from the duke of Buckingham, and by some disappointments which obliged him to a country life, contracted a prejudice and ill-will to the court; but growing weary of the violent counsels of the parliament, he withdrew himself from them, and was removed by the king from that house into the house of lords.” Many of his speeches and letters are still extant, to be found in our historical collections. There are also letters of his to his cousin the famous sir Kenelm Digby concerning religion, which are finely written; and which shew him to have been a very considerable scholar and divine, as well as a statesman and man of parts. They were published in 12mo at London, in the year 1651, and are of a controversial kind: wherein lord Digby endeavours to shew against sir Kenelm, that

History, Sec.
B. iv.

that the Roman-catholic religion has no foundation “ on
 “ tradition, or the authority of the fathers,” &c. Yet after-
 wards he became a papist himself; which, with several other
 inconsistencies in his character, occasioned a late writer to de-
 scribe him in the following severe terms: “ He was (says he)
 “ a singular person, whose life was one contradiction. He
 “ wrote against popery, and embraced it: he was a zealous
 “ opposer of the court, and a sacrifice for it: was conscien-
 “ tiously converted in the midst of his prosecution of lord
 “ Strafford, and was most unconscientiously a prosecutor of
 “ lord Clarendon. With great parts, he always hurt himself
 “ and his friends: with romantic bravery, he was always an
 “ unsuccessful commander. He spoke for the test-act, though
 “ a Roman-catholic; and addicted himself to astrology, on
 “ the birth-day of true philosophy.”

DIGBY (JOHN) earl of Bristol, and father of the lord
 George Digby, was by no means an inconsiderable man,
 though checked by the circumstances of his times from making
 so great a figure as his son. He was descended from an an-
 cient and genteel family, living at Colehill in Warwickshire,
 and born in February 1580. He was entered a commoner of
 Magdalen-college in Oxford, in the year 1595; and, the
 year following, distinguished himself as a poet by a copy of
 “ verses made upon the death of sir Henry Unton of Wadley
 “ in Berks.” Afterwards he travelled into France and Italy,
 and returned from thence a perfectly accomplished gentleman:
 so that, soon falling under the notice of king James, he was
 admitted gentleman of the privy-chamber, and one of his ma-
 jesty’s carvers, in the year 1605. In February following he
 received the honour of knighthood; and, in April 1611, was
 sent ambassador into Spain, as he was afterwards again in
 1614. In April 1616, he was admitted one of the king’s
 privy-council, and vice-chamberlain of his majesty’s household;
 and, in 1618, was advanced to the dignity of a baron, by the
 title of the lord Digby of Sherbourne in Dorsetshire. In
 1620, he was sent ambassador to the archduke Albert, and
 the year following to Ferdinand the emperor; as also to the
 duke of Bavaria. In 1622, he was sent ambassador extraor-
 dinary to Spain, concerning the marriage between prince
 Charles and Maria daughter of Philip III. and the same year
 was created earl of Bristol. Being attacked, after his return
 to England, by that overbearing man the duke of Bucking-
 ham, he repelled and worsted him; and shone greatly among
 the

the discontented in parliament. But the violences of that assembly soon disgusting him, he left them, and became a zealous adherer to the king and his cause; for which at length he suffered exile, and the loss of his estate. He died at Paris, upon the 21st of January 1652-3.

He was the author of several works. Besides the verses above-mentioned, he composed other poems; one of which, an air for three voices, was set by H. Lawes, and published in his "Airs and Dialogues" at London in 1653. 1. "A tract, wherein are set down those motives and ties of religion, oaths, laws, loyalty, and gratitude, which obliged him to adhere unto the king in the late unhappy wars in England. 2. A tract, wherein he vindicateth his honour and innocence from having in any kind deserved that injurious and merciless censure, of being excepted from pardon and mercy either in life or fortunes. 3. An appendix to the first tract." These two tracts, which have the general title of "His apology," together with the appendix, and two of his speeches in parliament were printed at Caen in 1647, and reprinted in 1656. The first speech was upon the 20th of May 1642, "concerning an accommodation of peace and union between the king and his two houses of parliament;" and the second was upon the 11th of June following, in vindication of it. There are also extant other speeches of his; one particularly "at the council-table at Oxford in 1642, in favour of the continuance of the war with the parliament." It was spoken after Edge-hill fight, and published at London the same year. He also published at Caen in 1647, "An answer to the declaration of the house of commons, February the 11th, 1648, against making any more addresses to the king:" and dedicated it to his good countrymen of England, and fellow-subjects of Scotland and Ireland. Several letters of this lord are to be found in the Cabbala.

Besides these treatises in the political way, he was, in the earlier part of his life, the author of a work of a very different nature, namely, a translation of Peter du Moulin's book, intitled, "A defence of the catholic faith, contained in the book of king James against the answer of N. Coeffeteau," &c. Lond. 1610. He probably undertook this laborious and, as one should think, disagreeable task, at the request of that pedantic and theological monarch; at least, with a view of currying favour with him. The dedication however to the king is not in his own, but in the name of J. Sandford, his chaplain.

DIGGES (LEONARD) esq; an English gentleman famous for his mathematical learning, was descended from an ancient family, and born at Digges-court in the parish of Berham in Kent; but we know not in what year. He was sent to University-college in Oxford, where he laid a good foundation of learning; and retiring from thence without a degree, prosecuted his studies, and composed the following works: namely, 1. "Tectonicum: briefly shewing the exact measuring, and speedy reckoning of all manner of lands, squares, timber, stones, steeples, &c." Lond. 1556, 4to. Augmented and published again by his son Thomas Digges, Lond. 1592, 4to; and reprinted there in 1647, 4to. 2. "A geometrical practical treatise, named Pantometria, in three books." This he left in manuscript; but, after his death, his son supplied such parts of it as were obscure and imperfect, and published it at London in 1591, folio; subjoining, "A discourse geometrical of the five regular and platonical bodies, containing sundry theoretical and practical propositions, arising by mutual conference of these solids inscription, circumscription, and transformation." 3. "Prognostication everlasting of right good effect: or, Choice rules to judge the weather by the sun, moon, and stars, &c." Lond. 1555, 1556, and 1564, 4to, corrected and augmented by his son, with divers general tables, and many compendious rules, Lond. 1592, 4to. He died about the year 1574.

Wood*
Athen.
Oxon.
vol. i.
c. 180.

DIGGES (THOMAS) only son of Leonard Digges, esq; after a liberal education from his tenderest years, went and studied for some time at Oxford; and by the improvements he made there, and the instructions of his learned father, became one of the greatest mathematicians of his age. When queen Elizabeth sent some forces to assist the oppressed inhabitants of the Netherlands, mr. Digges was appointed muster-master-general of them; by which he had an opportunity of becoming skilled in military affairs. Besides the revising, correcting, and enlarging some pieces of his father's already mentioned, he wrote and published the following learned works himself: namely, 1. "Alæ five schalæ mathematicæ: or, Mathematical wings or ladders." Lond. 1573, 4to. This book contains several demonstrations for finding the parallax of any comet, or other celestial body, with a correction of the errors in the use of the radius astronomicus. 2. "An arithmetical military treatise, containing so much of arithmetic
" as

“ as is necessary towards military discipline.” Lond. 1579, 4to. 3. “ A geometrical treatise, named Stratioticos, requisite for the perfection of soldiers.” 1579, 4to. This was begun by his father, but finished by himself. They were both reprinted together in 1590, with several amendments and additions, under this title: “ An arithmetical warlike treatise, named Stratioticos, compendiously teaching the science of numbers, as well in fractions as integers, and so much of the rules and equations algebraical, and art of numbers cofical, as are requisite for the profession of a souldier. Together with the Moderne militare discipline, offices, lawes, and orders in every well-governed campe and armie, inviolably to be observed.” At the end of this work there are two pieces; the first, entitled, “ A brieft and true report of the proceedings of the earle of Leycester, for the reliefe of the towne of Sluce, from his arrival at Vlissing, about the end of June 1587, untill the surrendrie thereof 26 Julii next ensuing. Whereby it shall plainelie appear, his excellencie was not in anie fault for the losse of that towne;” the second, “ A brieft discourse what orders were best for repulsing of foraine forces, if at any time they should invade us by sea in Kent, or elsewhere.” 4. “ A perfect description of the celestial orbs, according to the most ancient doctrine of the Pythagoreans, &c.” This was placed at the end of his father’s “ Prognostication everlasting, &c.” printed at London in 1592, 4to. 5. “ A humble motive for association to maintain the religion established.” 1601, 8vo. To which is added, his “ letter to the same purpose to the archbishops and bishops of England.” 6. “ England’s defence: or, A treatise concerning invasion.” This is a tract of the same nature with that printed at the end of his Stratioticos, and called, “ A brieft discourse, &c.” It was written in 1599, but not published till 1686. 7. “ A letter printed before dr. John Dee’s Paralyticæ commentationis praxeosque nucleus quidam,” Lond. 1573, 4to. Besides these and his Nova corpora, he had by him several mathematical treatises ready for the press; which, by reason of law-suits and other avocations, he was hindered from publishing. He died upon the 24th of August 1595, but we know not at what age. He married, and had sons and daughters; of which more will be said in the next article.

Wood’s
Athen.
Oxon.

DIGGES (sir DUDLEY) eldest son of Thomas Digges, esq; just mentioned, was born in the year 1583; and entered

Wood's
Athen.
Oxon. v. i.
c. 618.

a gentleman-commoner of University-college in Oxford, in 1598. Having taken a bachelor of arts degree in 1601, he went and studied for some time at the inns of court; and then travelled beyond sea, having before received the honour of knighthood. After seeing and observing much, he returned home, and led a retired life, till the year 1618; when he was sent by king James I. ambassador to the czar, or emperor of Russia. Two years after, he was commissioned with sir Maurice Abbot to go to Holland, in order to obtain the restitution of goods, taken by the Dutch from some Englishmen in the East-Indies. He was a member of the third parliament of king James I, which met at Westminster January 30, 1620-1; and was so little compliant with the court-measures, as to be ranked among those whom the king called ill-tempered spirits. He was likewise a member of the first parliament of king Charles I. in 1626; and not only joined with those eminent patriots, who were for bringing Villiers duke of Buckingham, the king's great favourite and prime minister, to an account, but was indeed one of the chief managers in that affair, and so very active, that he was committed to the Tower, though soon released. He was again member of the third parliament of king Charles I. in 1627-8, being one of the knights of the shire for Kent; but seemed to be more moderate in his opposition to the court, than he was in the two last, and voted for the dispatch of the subsidies. Nevertheless, when any attempts were made upon the liberties of his country, or the constitution of parliament, his spirits were roused; and he openly exerted them. Thus, when sir John Finch, speaker of the house of commons, interrupted sir John Elliot in the house, saying, "There is a command laid upon me, that I must command you not to proceed," sir Dudley Digges vented his uneasiness in these words: "I am as much grieved as ever. Must we not proceed? let us sit in silence: we are miserable: we know not what to do." This was on the 5th of June 1628; but, on the 14th of April, he had opened the grand conference between the commons and lords, "concerning the liberty of the person of every freeman," with a speech, in which he made many excellent observations, tending to establish the liberties of the subject. In short, he was a man of such consequence, that the court thought it worth their while to gain him over; and accordingly they tempted him with the advantageous and honourable office of master of the rolls, of which he had a reversionary grant the 29th of November 1630, and became possessed of it the 20th

Rush-
worth's
Hist. Col-
lect. Part I.
p. 55.
Ibid. p. 537,
538.

Ibid. p. 606.

of April 1636, upon the death of sir Julius Cæsar. But he did not enjoy it quite three years; for he died upon the 8th of March 1638-9, and his death was reckoned among the public calamities of those times:

Wood, as
above.

He was a very worthy good man; and, as a certain writer says, "a great assertor of his country's liberty in the worst of times, when the sluices of prerogative were opened, and the banks of the law were almost overwhelmed with the inundations of it;" but what has occasioned us to take particular notice of him, is, that he was the author of several performances in the literary way. He published, 1. "A defence of trade: in a letter to sir Thomas Smith, knight, governor of the East-India company." Lond. 1615, 4to. After his death, there was printed under his name, 2. "A discourse concerning the rights and privileges of the subject, in a conference desired by the lords, and had by a committee of both houses, 3 April, 1628, Lond. 1642, 4to. At this conference it was, that sir Dudley made the speech above-mentioned; and we take this discourse to have been the same with that speech. 3. He made several speeches upon other occasions, inserted in Rushworth's Collections and Ephemeris Parliamentaria. 4. He collected the letters that passed between the lord Burleigh, sir Francis Walsingham, and others; about the intended marriages of queen Elizabeth; with the duke of Anjou in 1570, and with the duke of Alençon in 1581. They were published in 1655, under this title: "The Compleat Ambassador: or, two treaties of the intended marriage of queen Elizabeth of glorious memory; comprised in letters of negotiation of sir Francis Walsingham, her resident in France. Together with the answers of the lord Burleigh, the earl of Leicester, sir Thomas Smith, and others. Wherein, as in a clear mirror, may be seen the faces of the two courts of England and France, as they then stood; with many remarkable passages of state, not at all mentioned in any history. Faithfully collected by the truly honourable Sir Dudley Digges, knight, late master of the rolls." Lond. 1655, folio. The publisher, who signs himself A. H. says in the preface, that "this piece was never intended for the press, but had slept long amongst the papers of sir Dudley Digges, a personage of known wisdom and integrity, and who understood well the value of this manuscript, which had nothing forged or suppositions in it."

Villare Cantuariarum: or, Kent surveyed and illustrated by J. Phillips, esq; Lond. 1664, p. 116.

Wood's A.
then. Oxon.
v. i. p. 599.

Ibid. p. 600.

As hereditary learning seemed to run in the veins of this family, so sir Dudley had a brother Thomas, and a son Dudley, who were both learned men and authors. His brother Thomas was educated in University-college Oxford, took the degree of bachelor of arts in 1606, removed to London; and then, travelling beyond sea, studied in foreign universities: from whence returning a good scholar, and an accomplished person, he was created master of arts in 1626. He translated from Spanish into English, "Gerardo the unfortunate Spaniard," Lond. 1622, 4to. written by Gonçalo de Cespedes: and, from Latin into English verse, "Claudians's Rape of Proserpine." Lond. 1617, 4to. He died upon the 7th of April 1635, being accounted a good poet and orator; and a great master of the English, French, and Spanish languages.

His son Dudley, who was his third son, was also of University-college Oxford, where he took a bachelor of arts degree in 1631-2; and the year after, was elected fellow of All-Souls college. He took a master's degree in 1635; and became a good poet and linguist, and a general scholar. He died upon the first of October 1643; having distinguished himself only by the two following productions: 1. "An answer to a printed book intitled, Observations upon some of his majesty's late answers and expresses." Oxon. 1642. 2. "The unlawfulness of subjects taking up arms against their sovereign in what case soever, with answers to all objections." Lond. 1643, 4to.

DINOCRATES, a most celebrated ancient architect of Macedonia, of whom several extraordinary things are related. Vitruvius, in the proemium to his second book "de Architectura," tells us, that, when Alexander the Great had conquered all before him, Dinocrates, full of great conceptions, and relying upon them, went from Macedonia to the army, with a view of recommending himself to his notice and favour. He carried letters recommendatory to the nobles about him, who received Dinocrates very graciously, and promised to introduce him to the king. But either thinking them slow, or suspecting that they had no design to do it, he resolved at length to introduce himself; and for this purpose conceived the following project. He anointed his body all over with oil, and crowned his temples with poplar; then he flung a lion's skin over his left shoulder, and put a club into his right-hand. Thus accoutred, he marched forth, and appeared in the court, where the king was administering justice. The eyes of the people were naturally turned upon so striking
a spec-

a spectacle, for striking he was, being very tall, very proportioned, and very handsome: and this moved the king to order him forward, and to ask him, who he was? I am, says he, Dinocrates the Macedonian architect, and bring to your majesty thoughts and designs, that are worthy of your greatness: for I have laid out the mount Athos into the form of a man, in whose left hand I have designed the walls of a great city, and all the rivers of the mount to flow into his right, and from thence into the sea. Alexander seemed pleased with his design, but after some little debate about it, declined putting it in execution. However, he kept the architect, and took him with him into Egypt, where he employed him in marking out and building the city of Alexandria. Another memorable instance of Dinocrates's architectonic skill is his restoring, and building in a more august and magnificent manner than before, the celebrated temple of Diana at Ephesus, after Herostratus, for the sake of immortalizing his name, had destroyed it by fire. A third instance, more extraordinary and wonderful than either of the former, is related by Pliny in his Natural history; who tells us, that he had formed a scheme, by building the dome of the temple of Arsinoe at Alexandria of loadstone, to make her image all of iron hang in the middle of it, as if it were in the air. We honour the memory of Dinocrates as an architect, and we think there is reason for it: but we do not believe that he could have performed this, no more than we believe, that the same thing was actually done, in regard to the body of Mahomet, after he was dead, as some have fabulously reported. Dinocrates was commanded to do this by Ptolemy Philadelphus in honour of Arsinoe, who was his sister and his wife; but the king's death, and his own, hindered him from proceeding far, if at all, in the design.

Solinus c. 4.
p. 43.

Lib. xxxiv.
c. 14.

DIO CASSIUS, an ancient historian, known also by the surnames of Cocceius or Cocceianus, was born at Nicæa, a city of Bithynia, and flourished in the third century. His father Apronianus, a man of consular dignity, was governor of Dalmatia, and some time after proconsul of Cilicia, under the emperors Trajan and Adrian. Dio was with his father in Cilicia; and from thence went to Rome, where he distinguished himself by public pleadings. From the reign of Commodus, he was a senator of Rome; was made prætor of the city under Pertinax; and raised at length to the consulship, which he held twice, and exercised the second time,

Fabric. Bibl.
Græc. tom.
iii. p. 319--
Vossius de
Græc. Hist.
p. 238.

jointly with the emperor Alexander Severus. He had passed through several great employments under the preceding emperors. Macrinus had made him governor of Pergamus and Smyrna: he commanded some time in Africa; and afterwards had the administration of Austria and Hungary, then called Pannonia, committed to him. He undertook the task of writing history, as he informs us himself, because he was admonished and commanded to do it by a vision from heaven; and he tells us also, that he spent ten years in collecting materials for it, and twelve more in composing it. His history comprised all the time from the building of Rome to the reign of Alexander Severus, and was divided into eighty books, divided into eight decades; many of which are not now extant. The first thirty-four books are lost, with part of the thirty-fifth. The twenty-five following are preserved intire; but instead of the last twenty, of which we have nothing more than Fragments, we must be content with the Epitome, which Xiphilinus, a monk of Constantinople, has given of them. Photius observes, that he wrote his Roman history, as some others had also done, not from the foundation of Rome only, but from the descent of Æneas into Italy; which he continued to the year of Rome 982, and of Christ 228, when, as we have observed, he was consul a second time with the emperor Alexander Severus. What we now have of it, begins with the expedition of Lucullus against Mithridates king of Pontus, about the year of Rome 684, and ends with the death of the emperor Claudius, about the year 806.

Though all that is lost of this historian, is much to be regretted, yet that is most so, which contains the history of the forty last years: for within this period he was an eye-witness of all that passed, and a principal actor in a great part. Before the reign of Commodus, he could relate nothing, but what he had from the testimony of others; after that, every thing fell in a manner under his own cognizance. This was contained in the last books, and is, we say, the most to be regretted; for a man of his quality, who had spent his life in the managment of great affairs, and had read men as well as books, must needs have shone more particularly in the history of his own times. And it is even now allowed of him, that no man has revealed more of those state-secrets, which Tacitus stiles "Arcana imperii," and of which he makes so high a mystery. He is also very exact and full in his descriptions, in describing the order of the comitia, the establishing of magistrates,

giltates, &c. and, as to what relates to the apotheosis, or consecration of emperors, perhaps, he is the only writer, who has given us a good account of it, if we except Herodian, who yet seems to have been nothing more than his imitator. Besides his descriptions, there are several of his speeches, which have been highly admired; those particularly of Mæcenas and Agrippa, upon the question, whether Augustus should resign the empire, or no. In the mean time he has been exceedingly blamed for his partiality, which to some has appeared so great, as almost to invalidate the credit of his whole history; of those parts at least, where he can be supposed to have been the least interested. The instances alledged are his partiality for Cæsar against Pompey, for Antony against Cicero, and his strong prejudices against Seneca. His treatment of Cicero is undoubtedly very singular: he affirms his father to have been a fuller, who yet got his livelihood, he says, by dressing other people's vines and olives; that Cicero was born and bred amidst the scourings of old cloaths, and the filth of dunghills; that he was master of no liberal science, nor ever did a single thing in his life, worthy of a great man or an orator; that he prostituted his wife, trained up his son in drunkenness, committed incest with his daughter, and lived in adultery with Cereïlia, whom he owns at the same time to be seventy years old. All which, and much more of the same sort, he has thrown together in a speech, dressed up for Fufius Calenus, when the senate was debating about Antony. "The ob-
 " vious cause of this prejudice, which Dio had conceived
 " against Cicero, the great author of Cicero's life takes to
 " have been his envy to a man, who for arts and eloquence
 " was thought to eclipse the fame of Greece"; but he adds
 another reason, not less probable as he says, and more so
 in our opinion, deducible from Dio's character and principles,
 which were wholly opposite to those of Cicero. "For Dio,
 " as he says, flourished under the most tyrannical of the em-
 " perors, by whom he was advanced to great dignity: and
 " being the creature of despotic power, thought it a proper
 " compliment to it, to depreciate a name, so highly revered
 " for its patriotism, and whose writings tended to revive that
 " ancient zeal and spirit of liberty, for which the people of
 " Rome were once so celebrated: for we find him taking all
 " occasions in his history, to prefer an absolute and monarchi-
 " cal government to a free and democratical one, as the
 " most beneficial to the Roman state."

Lib. xlv.

Jugemens
sur les hi-
storians, &c.

Dio obtained leave of the emperor Severus to retire to Nicæa; where he spent the latter part of his life; after the example of those animals, says La Mothe le Vayer; who always return to die in their mansions. He is supposed to have been about seventy years old when he died; although the year of his death is not certainly known. His history was first printed at Paris in the year 1548, by Robert Stephens, with only the Greek; but has often been reprinted since with a Latin translation by Xylander. Photius ranks the stile of it amongst the most elevated: Dio seems, he says, to have imitated Thucydides, whom he follows especially in his narratives and orations; but he has this advantage over him, that he cannot be reproached with obscurity. Besides his history, Suidas ascribes to him some other compositions; as, the life of the philosopher Arrianus, the actions of Trajan, and certain itineraries. Raphael Volaterranus makes him also the author of three books, intitled "De Principe," and some small treatises of morality.

Fabric. Bibl.
Græc. tom.
iii. p. 305.

DIO CHRYSOSTOM, a celebrated orator and philosopher of antiquity, was born at Prusa, a city of Bithynia, and called Chrysostom on the account of his eloquence. When he had gone through the studies and exercises that were proper for his juvenile years, and was almost grown a man, he travelled into Egypt and other countries in quest of knowledge. Afterwards, in the year 94, he fell under the cognizance of Domitian, for some liberties he allowed his tongue, about a friend, whom that tyrannical emperor had put to death; and, this bringing his own life into danger, he banished himself, by the advice of an oracle he consulted, to the extremities of the Roman empire, among the Getes, the Mysians, and the Thracians, as he himself relates. Upon the death of Domitian, he put a stop to a great tumult among the soldiers by the force of his oratory: upon which he was recalled by Nerva, and was afterwards so dear to Trajan, that the emperor used to take him up into the same gilded litter or chariot in which he himself was carried. Photius says, that he was a man of a small and slender body, but of a great and noble mind. He was at first a sophist, but afterwards quitted that profession, and became a philosopher; following the Stoics, as far as he thought the Stoics followed nature and right reason. It is said, that he affected a prodigious severity of manners; and when he appeared in public, which was often, used to be clothed in the skin of a lion. How long he lived is not certain; but he tells us more than once, that he had reached old age.

age. There are extant of his eighty orations and dissertations upon political, moral, and philosophical subjects; which are sufficient for us to form a judgment of the compliment, which Synesius has paid him, when he says, that we may consider him either as an eagle or as a swan; that is, either as a philosopher or as an orator.

DIODORUS SICULUS, an ancient historian, was born at Agyrium, a town in Sicily, and flourished in the times of Julius Cæsar and Augustus. It is a great honour to this little town, says La Mothe le Vayer, to have given to its isle a person, without whom no-body would have known its antiquity; nor many things, which render it very considerable. Diodorus says, in the beginning of his history, which stands in stead of a preface to it, that he was no less than thirty years in writing it, in the capital of the world, viz. Rome; where he collected materials, which he could not have procured elsewhere. Nevertheless, as he tells us, he did not fail to go himself through the greatest part of the provinces of Europe and Asia, as well as to Egypt, that he might not commit the usual faults of those who had ventured to treat particularly of places which they had never visited. Diodorus calls his work, not an 'History,' but an 'Historical Library;' and with some reason; since, when it was intire, it contained, according to the order of times, all which other historians had written separately. For he had comprised in forty books, the most remarkable events which had happened in the world, during the space of eleven hundred and thirty-eight years; without reckoning what was comprehended in his six first books of the more fabulous times, viz. of all which happened before the Trojan war. But to the great grief of the curious, of the forty books only fifteen are now extant. The first five are intire, and give us an account of the fabulous times; and explain the antiquities and transactions of the Egyptians, Assyrians, Persians, Lybians, Grecians, and other nations, before the Trojan war. The five next books are wanting. The eleventh book begins at Xerxes's expedition into Greece; from whence, to the end of the twentieth book, which brings the history down to the year of the world 3650, the work is intire; but the latter twenty books are quite lost. Henry Stephens asserts, from a letter communicated to him by mr. Lazarus Baif, that the 'Historical Library' of Diodorus remains intire in some corner of Sicily: upon which, says La Mothe le Vayer, "I confess I would willingly go, almost to the end

Fabric. Bibl.
Græc. tom.
ii. p. 769.--
Vossius de
Hist. Græc.
Jugemens
sur les hi-
storians.

" of

Ibid.

“ of the world, if I thought to find there so great a treasure.
 “ And I shall envy those, that will come after us, this im-
 “ portant discovery, if it shall be made when we shall be no
 “ more; when, instead of fifteen books only, which we now
 “ enjoy, they shall possess the whole forty.”

The contents of this whole work are thus explained in the Preface by Diodorus himself: “ Our six first books, says he, comprehend all that happened before the war of Troy, together with many fabulous matters here and there interspersed. Of these, the three former relate the antiquities of the Barbarians, and the three latter contain those of the Greeks. The eleven next following include all remarkable events in the world, from the destruction of Troy to the death of Alexander the Great. And, lastly, the other twenty-three extend to the conquest of Julius Cæsar over the Gauls, when he made the British ocean the northern bounds of the Roman empire.” Since Diodorus speaks of Julius Cæsar, as he does in more places than one, and always according to the Pagan custom with an attribute of some divinity, he cannot be more ancient than he. When Eusebius writes in his ‘Chronicon,’ that Diodorus Siculus lived under this emperor, he seems to limit the life of the former with the reign of the latter: yet Suidas prolongs his days even to Augustus: and Scaliger very well observes, in his animadversions upon Eusebius, that Diodorus must needs have lived to a very great age; and that he was alive at least half the reign of Augustus, since he mentions, on the subject of the Olympiads, the Romans Bissextile year. Now this name was not used before the fasts and calendar were corrected; which was done by Augustus to make the work of his predecessor more perfect.

Diodorus has met with a different reception from the learned. Pliny affirms him to have been the first of the Greeks who wrote seriously, and avoided trifles: ‘*primus apud Græcos desinit nugari Diodorus,*’ are his words. Bishop Montague, in his preface to his Apparatus, gives him the praise of being an excellent author, who with great fidelity, immense labour, and uncommon ingenuity, has collected an Historical Library, in which he has exhibited his own and the studies of other men. And this is his general character; yet he is censured by the learned Bodin for his stile, and by Ludovicus Vives for the matter of his history, than which, he says in express contradiction to Pliny, nothing can be more trifling. But the French critic above cited with great justice vindicates the

the credit of this writer ; and whereas Vives had excepted particularly against the fables and mythology in the five first books, “ I am so far, says he, from condemning them, that “ in my opinion we have nothing more precious in all the “ remains of antiquity. For, besides that fables may be “ seriously told, and that Plato’s *Timæus*, with many other “ works of equal importance, would be useless upon this “ supposition, yet these are of great use to give us an idea of “ the theology of the old idolaters. And if it were lawful to “ give an holy name to a prophane thing, I might call the “ five books abovementioned ‘ the bible of paganism ’ ; since “ they teach us at the first view, what the Gentiles believed of “ eternity, and of the creation of the world. Thus they “ give us so perfect an idea of the theogony of the Egyptians, “ which was afterwards adopted by the Greeks, that without “ them we should be ignorant of what is most curious in that “ sort of knowledge.—In speaking well of Diodorus, we do “ no more than what not only Pagans, but even Christians “ have done. Justin Martyr calls him the most renowned “ and esteemed of all the Greek historians, if the ‘ *Exhortatio ad Græcos* ’ be Justin Martyr’s ; and Eusebius goes beyond “ him, when after having given him the highest titles imaginable in several parts of his ‘ *Præparatio*, ’ he finishes a “ proof in his tenth book with a quotation out of him ; ‘ to “ the end, says he, that the authority of Diodorus may be as “ a seal to all my demonstration.’—Should I, concludes Le “ Vayer, seek reason to blame him, it should be much rather “ for the great superstition in which he abounds, than for “ his bad Greek, or for having managed his subject improperly.”

Ibid.

This historian was printed by Henry Stephens at Paris in the year 1559 with the Greek only. Versions were afterwards made, one of the five first books by the Florentine Poggius, at the request of Pope Nicholas V ; and the rest have been translated since. The best edition of Diodorus is that in two volumes folio, printed at Amsterdam in the year 1743, ‘ *Græce & Latine, cum notis & emendationibus variorum, cura Petri Wesseling.* ’

DI O G E N E S, the Cynic, was, says Mr. Bayle, one of those extraordinary men, who run every thing to extremity, without excepting reason itself ; and who verify the maxim, that “ there is no great genius without some little mixture of “ madness.” He was born at Sinope, a city of Pontus ; and Bayle’s Dict. was

Diogenes
Laertius, in
ejus vita.

was expelled from thence for coining false money; as was his father also, who was a banker. He retired to Athens, and prevailed on the philosopher Antisthenes to become his master. He not only submitted to the kind of life, which was peculiar to the followers of that founder of the Cynics, but he added new degrees of austerity to it. He ordered somebody to provide him a cell; but, as that order was not speedily executed, he grew impatient, and lodged himself in a tub. He used to call himself a vagabond; who had neither house nor country, was obliged to beg, was ill clothed, and lived from hand to mouth: and yet, says Ælian, he took as much pride in those things, as Alexander could in the conquest of the world. He was not indeed a jot more humble, than those who are clothed in rich apparel, and fare sumptuously every day. He looked down on all the world with scorn: he magisterially censured all mankind, and thought himself unquestionably superior to all other philosophers. Alexander one day paid him a visit, and made him an offer of riches or any thing else: but all that the philosopher requested of him was, to stand from betwixt him and the sun. As if he had said, "Do not deprive me of the benefits of nature, and I leave to you those of fortune." The conqueror was so affected with the vigour and elevation of his soul, as to declare, that "if he was not Alexander, he would chuse to be Diogenes:" that is, if he was not in possession of all that was pompous and splendid in life, he would, like Diogenes, heroically despise it. No-body can wonder, that Alexander should be so struck with this behaviour of Diogenes: that a prince, who saw himself continually beset with a croud of gaping wolves, whose voracious appetites all his power could never satisfy, should admire a man, who, though he might have had any favours, would ask him nothing; and even bad him, without compliment or ceremony, to stand away, and not intercept his sun.

Plutarch. in
Alexandro.

Some persons have charged this philosopher with drunkenness; but certainly most injuriously. Far from being a drinker, he thought it strange, that they who are thirsty do not drink at the first spring they meet with, instead of hunting after choice wines: he thought them more unreasonable than brutes: and for his own part, he desired no other liquors to quench his thirst, than what nature provided for him in a river. Diogenes had a great presence of mind, as appears from his smart sayings, and quick repartees; and Plato is thought to have passed no ill judgment upon him, when he called him a mad Socrates. He spent a considerable part of his life

Ælian.
Var. Hist.
l. xiv. c. 33.

life at Corinth ; and the reason of his living there was as follows : As he was going over to the island of Ægina, he was taken by pirates, who carried him into Crete, and there exposed him to sale. He answered the cryer, who asked him what he could do, " that he knew how to command men." and perceiving a Corinthian who was going by, he shewed him to the cryer, and said, " Sell me to that gentleman, for " he wants a master." Xenocrates, for that was the Corinthian's name, bought Diogenes, and carried him with him to Corinth. He appointed him tutor to his children, and entrusted him also with the management of his house. Diogenes's friends were desirous of redeeming him ; but, said he to them, " Ye are a pack of fools ; lions are not slaves to " their feeders, but the feeders to the lions." He plainly told Xenocrates, that he must obey him ; for, says he, " Governors and physicians, though servants, yet require obedience from those that are under their care." Some say, that Diogenes spent the remainder of his life in Xenocrates's family ; but Dion Chrysostom asserts, that he passed the winter at Athens, and the summer at Corinth. He died at Corinth, when he was about ninety years old : but authors are not agreed either as to the time or manner of his death. Some say, he died of an overflowing of the gall, occasioned by his eating a neat's foot raw ; others, that he suffocated himself by holding his breath ; others, that he died of the bite of a dog ; others, that he threw himself down a precipice ; others, that he strangled himself. The last opinion is reported by Jerom as the true one : and it is curious to observe what Jerom has observed upon it : " His death, says the father, is a testimony " of his temperance and virtue : for, as he was going to the " Olympic games, a fever seized him in the way ; upon which " he lay down under a tree, and refused the assistance of those " who accompanied him, and who offered him either a horse " or a chariot. Go you to the games, says he, and leave " me to contend with my illness. If I conquer, I will follow you : if I am conquered, I shall go to the shades below. He dispatched himself that very night, saying, that " he did not so properly die, as get rid of his fever." As to the time of his death, some have said, that he died in the 113th Olympiad, upon the same day with Alexander the Great : but it must have been somewhat later, otherwise he could not, as Laertius relates, have been sent for by Perdiccas, and threatened with death, if he did not come ; nor could Craterus have desired a visit from him. He shewed a strange indifference

Diog. Laert.

Ibid.

Ibid.

Ælian. Var. hist. l. viii. c. 14.

Hieron. advers. Jovian. l. ii.

difference about being buried; and Tully has given us, in his Tusculan Questions, part of a conversation he was supposed to have had with his friends upon this subject. Upon his ordering himself to be thrown out unburied, "what," said his friends, to the birds and beasts? No, replied he, lay my stick by me, that I may drive them off. How will you be able, said they? for you will have no sense. Why then, returned he, what signifies the being torn by beasts, to a man "who perceives nothing of the matter?" No regard however was had to this indifference of Diogenes; for he had an honourable funeral. He was interred near the gate of the isthmus; and his tomb was adorned with a column, on which was placed a dog of marble. The inhabitants of Sinope erected also statues of brass to the honour of this philosopher, their countryman.

Lib. i.

Diog. Laert.
and Pausanias, l. ii.

Diogenes had some illustrious disciples, and wrote several books. What his religion was, or whether or no he had any, may well be disputed: but it is allowed, that his moral precepts were, many of them, very good. He preached against luxury, avarice, ambition, and the spirit of revenge, with all possible strength. He shewed the vanity of human occupations, from this reason principally, that we neglect to regulate our internal faculties and passions, while we spend all our time upon things external. It must not be dissembled however, that he held some most admirable maxims: and the most shameful and inexcusable circumstance of his life, was brutishly committing acts of impurity in the open view of the world. He used to argue thus, in the defence of them: It is no sin to dine, therefore it is no sin to dine in the streets; On this foundation he eat any where, and pretended his principle was to be extended to all natural wants: so that, as he thought it was allowable to lie with a woman, he concluded there was no harm in lying with her publicly. Nay, he extended it, if history can be credited, even to unnatural wants: for he made no scruple to be guilty of self-pollution in the streets. Notwithstanding the testimony of many authors, we can hardly believe this to have been an allowed maxim with the Cynics, when we remember, that they were so much approved by the Stoics, who were the most austere of all the philosophers: much less can we think it of Diogenes, whom the greatest and best men of antiquity have so much admired and extolled. Seneca is never tired with praising him; and, having called him *Virum ingentis animi*, a man of a great soul, he says, that, "if any one doubts of the happiness of Diogenes, he
" may

“ may call in question the state and blessedness of the immortal Gods.” St. Chrysostom proposes him as a pattern of many religious virtues, against those who despised a monastic life: and St. Jerom, in the place above referred to, speaks very honourably of him, and terms him greater and more powerful than Alexander.

His manner, for it was his, of confuting the philosopher who denied the existence of motion, has been much admired: it was by rising from his seat and walking.

DIOGENES LAERTIUS, so called from Laertius, a town of Cilicia, where he is supposed to have been born, is an ancient Greek author, who wrote ten books of the ‘Lives of the philosophers,’ which are still extant. In what age he flourished, is not easy to determine. The oldest writers who mention him are Sopater Alexandrinus, who lived in the time of Constantine the Great, and Hesychius Milesius, who lived under Justinian. Laertius often speaks in terms of approbation of Plutarch and Phavorinus; and therefore, as Plutarch lived under Trajan, and Phavorinus under Hadrian, it is certain that Laertius could not flourish before the reigns of those emperors. Menage has fixed him to the time of Severus; that is, about the year of Christ 200; and from certain expressions in him some have fancied him to have been a Christian; but, as Menage observes, the immoderate praises he bestows upon Epicurus will not suffer us to believe this, but incline us rather to suppose that he was an Epicurean. Laertius divided his Lives into books, and inscribed them to a learned lady of the Platonic school, as he himself intimates in his Life of Plato. Montaigne was so fond of this author, that instead of one Laertius he wishes we had a dozen; and Vossius says, that his work is as precious as old gold. Without doubt we are greatly obliged to him for what we know of the ancient philosophers; and if he had been as exact in the writing part, as he was judicious in the choice of his subject, we had been more obliged to him still. Dr. Burnet, in the preface to his Life of sir Matthew Hale, speaks of him in the following proper manner: “ There is no book the ancients have left us, says he, which might have informed us more than Diogenes Laertius’s Lives of the philosophers, if he had had the art of writing equal to that great subject which he undertook: for if he had given the world such an account of them, as Gassendus has done of Peiresch, how great a stock of knowledge might we have had, which by his

Menag.
Præfat. 2d
not. in La-
ertium.

De Græc.
Histor.

“ his unskilfulness is in a great measure lost? since we must
 “ now depend only on him, because we have no other and
 “ better author, who has written on that argument.” Laertius
 is no-where observed to be a rigid affecter or favourer of any
 sect: which makes it somewhat probable, that he was a fol-
 lower of Potomon of Alexandria, who, after all the rest, and
 a little before his time, established a sect which were called
 Eclectics, from their chusing out of every sect what they
 thought the truest and properest to stick to. His books shew
 him to have been a man of universal reading; but as a writer
 he is very exceptionable, both as to the disposal and the defect
 of his materials.

There have been several editions of Laertius’s ‘ Lives of the
 ‘ philosophers;’ but the best is that printed in two volumes in
 4to at Amsterdam in the year 1693. This edition contains
 the advantages of all the former, besides some peculiar to it-
 self: the Greek text and the Latin version corrected and
 amended by Meibomius; the intire notes of Henry Stephens,
 both the Casaubons, and of Menage, printed with it; twenty-
 four copper-plates of philosophers elegantly engraved; to
 which is added, ‘ the history of the female philosophers,’ writ-
 ten by the same Menage, and dedicated to the learned madam
 Dacier. Besides this, Laertius wrote a book of “ Epigrams
 “ upon illustrious men,” called “ Pammetrus” from its va-
 rious kinds of metre: but this is not extant.

DIONYSIUS, the Periegetic, an ancient poet and
 geographer, concerning whose person and affairs we have no
 certain information, but what we derive from the elder Pliny.
 Pliny, in his Natural history, speaking of the Persian Alexan-
 dria, afterwards called Antioch, and at last Charrax, could
 not miss the opportunity of paying his respects to a person
 who had so much obliged him; and whom he professes to fol-
 low above all men in the geographical part of his work. He
 tells us then, that “ Dionysius was a native of this Alexan-
 “ dria, and that he had the honour to be sent by Augustus,
 “ to survey the eastern part of the world, and to make re-
 “ ports and observations about its state and condition, for the
 “ use of the emperor’s eldest son, who was at that time pre-
 “ paring an expedition into Armenia, Parthia, and Arabia.”
 This passage, though seemingly explicit enough, has not been
 thought sufficient by the critics to determine the time when
 Dionysius lived, whether under the first Augustus Cæsar, or
 under some of the later emperors, who assumed his name:
 but

but Vossius and others are of opinion, that the former is the emperor meant by Pliny. Dionysius wrote a great number of pieces, reckoned up by Suidas and his commentator Eustathius, but his 'Periegesis,' or 'Survey of the world,' is the only one we have remaining; and it would be superfluous to say, that this is one of the most exact systems of ancient geography, when it has been already observed, that Pliny himself proposed it for his pattern.

It is generally supposed, that Dionysius is no more to be reckoned a poet, than any of those authors, who have included precepts in numbers, for the sake of assisting the memory: and we are apt to leave him in the company, where we first found him at school, namely, among the grammarians and rhetoricians, who supplied us with their dry lessons in verse. But this is an injurious mistake: for, though he must be acknowledged to be more valuable for the usefulness of his subject, than for the agreeableness of his wit, or the harmony of his measures; yet he has taken care to shew us in many places, that he had a genius capable of more sublime undertakings, and that he constantly made the muses the companions, though not the guides, of his travels. If the reader would know particulars, we refer him to his descriptions of the island of Luca, inhabited by departed heroes; of the monstrous and terrible whales in Japrobana, of the poor Scythians that dwelt by the Meotic lake; to the account of himself, when he comes to describe the Caspian sea, of the swans and bacchanals on the banks of Cayster, and many more of the same strain; which, together with the conclusion of his work, will shew him to have possessed no small share of poetic spirit.

The Periegesis of Dionysius has been published several times with and without the commentaries of Eustathius: but the neatest edition is that printed at Oxford in the year 1697; the best and most useful that enlarged and improved with notes and illustrations by Hill.

Verf. 544;
V. 596.
V. 663.
V. 707.
V. 836.

Fabric.
Bibl. Græc.
tom. iii.
p. 21.

DIONYSIUS HALICARNASSENSIS, an excellent historian and critic of antiquity, was born at Halicarnassus, a town in Caria; which is also memorable for having produced Herodotus before him. This we learn from Strabo, as well as from himself. He came to Rome soon after Augustus had put an end to the civil wars, which was about thirty years before Christ; and continued there, as he himself relates in his first book, two and twenty years, learning the Latin tongue, and making all necessary provision for the de-

Fabric.
Bibl. Græc.
tom. ii.
p. 779.—
Vossius de
Græc. hist.

sign he had in hand of writing the Roman history. To this purpose he read over, as he tells us, all the commentaries and annals of those Romans, who had written with any reputation, about the antiquities and transactions of their state; of such as old Cato, Fabius Maximus, Valerius Antias, Licinius Macer, and others; but owns, after all, that the conferences he had with the great and learned men at Rome upon this subject, were almost as serviceable to him as any thing he had read. His history is intitled ‘Of the Roman antiquities,’ and was comprised in twenty books, of which only the eleven first are now extant. They conclude with the time when the consuls resumed the chief authority of the republic, after the government of the decemviri; which happened three hundred and twelve years after the foundation of Rome. The intire work extended to the beginning of the first Punic war, ending where Polybius begins his history, which is about two hundred years later. Some have imagined, that Dionysius never ended his work, but was prevented by death from composing any more than eleven books out of the twenty, which he had promised the public. But this is a groundless surmise, and contrary to express testimony. Stephanus, a Greek author, who wrote ‘about cities,’ quotes the sixteenth and seventeenth books of Dionysius’s Roman Antiquities; and Photius, in his Bibliotheca, says, that he had read all the twenty books. He assures us further, that he had seen the Compendium or Abridgment, which Dionysius made of his own history into five books; but which is now lost. The reputation of this historian stands very high on many accounts. As to what relates to chronology, all the critics have been apt to prefer him even to Livy himself: and Scaliger declares, in his Animadversions upon Eusebius, that we have no author remaining, who has so well observed the order of years. He is no less preferable to the Latins, on account of the matter of his history: for his being a stranger was so far from being prejudicial to him, that on this single consideration he made it his business to preserve an infinite number of particulars, most curious to us, which their own authors neglected to write, either because, by reason of their familiarity, they thought them below notice, or that all the world knew them as well as themselves. Lastly, as to his stile and diction, nothing can be more pure, more clear, more elegant; insomuch that many have thought him the best author to be studied by those who would attain a perfect knowledge of the Greek tongue.

But,

But, besides the Roman antiquities of Dionysius, there are other writings of his extant, critical and rhetorical. His most admired piece in this way is *De structura orationis*, which was first printed by Aldus at Venice in the year 1508, and has undergone several impressions since, with a Latin version joined to it; but the last and best edition was that by Upton, printed at London in 1702. Several other little compositions of the same kind, still extant, shew him to have been a man of taste in the Belles lettres, and of great critical exactness; and nothing can more clearly convince us of the vast reputation and high authority, he possessed at Rome among the learned, than Pompey's singling him out to give a judgment of the first Greek historians, and especially of Herodotus and Xenophon. There is a letter of Dionysius upon this subject extant, which was written to Pompey, at Pompey's own request; and if there be any thing exceptionable in that letter, or in the other critical and rhetorical pieces of Dionysius, it is, that he was too exact and rigorous in giving laws to eloquence, by which he deprived it of that generous liberty, which is almost essential to its nature: for, according to him, there never was a perfect historian or orator. His finding fault with Plato, upon his rigid principles, was one of the occasions of the letter which Pompey wrote to him. And we see by his answer, that though, to content Pompey, he professes himself an admirer of Plato, he does not forbear to prefer Demosthenes to him; protesting, that it was only to give the whole advantage to the latter, that he exercised his censure against the former. Nevertheless it appears, that at another season he spared Demosthenes no more than the rest; so prone was his inclination to find fault, merely because writers did not, in their works, come up to that ideal perfection, which he had conceived in his mind.

Fabricius makes no doubt but all these tracts and letters of critique and rhetoric were written before the Roman antiquities. The Roman antiquities were most elegantly printed first in Greek by Robert Stephens at Paris, in the year 1546; and have often been reprinted since with versions. The best edition of all Dionysius's works is that by dr. Hudson, the late learned keeper of the Bodleian library, printed at Oxford in the year 1704.

DIONYSIUS (AREOPAGITA) was born at Athens, and educated there. He went afterwards to Heliopolis in Egypt; where, if we may believe some writers of his life, he

Euseb. L. 3.
c. 4. and
L. 4. c. 23.
Suidas, &c.

Ver. 15.

saw that wonderful eclipse, which happened at our Saviour's passion, and was urged by some extraordinary impulse to cry out, "Aut Deus patitur, aut cum patiente dolet; either God himself suffers, or condoles with him who does." At his return to Athens, he was elected into the court of Areopagus, from whence he derived his name of Areopagite. About the year 50, he embraced Christianity, and, as some say, was appointed first bishop of Athens by St. Paul; nay, was even consecrated by the hands of Paul. Of his conversion we have this account in the seventeenth chapter of the Acts of the apostles: Paul preaching at Athens, was brought before the Areopagus to give an account of himself and his doctrine. He harangued in that court, taking occasion to speak against the prevailing idolatry of the place, from an altar which he found with this inscription, "To the unknown God." The event of which preaching was, as the sacred historian tells us, that "certain men clave unto him and believed; among the which was Dionysius the Areopagite, a woman named Damaris, and others with them." He is supposed to have suffered martyrdom; but whether under Domitian, Trajan, or Adrian, is not certain. We have nothing remaining under his name, but what there is the greatest reason to believe spurious.

DIONYSIUS, Bishop of Corinth, flourished under the reigns of Marcus Antoninus and Commodus; and is supposed to have suffered martyrdom about the year 178. We know little more of him, than what appears from some of his epistles, preserved by Eusebius: from which we learn, that he was not only very diligent in his pastoral care over the flock committed to him, but that he extended this care likewise to the inhabitants of all other countries and cities. He wrote a letter to the Lacedemonians, in which he exhorts them to peace and concord: another to the Athenians, in which he recommends purity of faith and evangelical holiness: a third to the Nicomedians, to bid them beware of the heresy of Marcion: a fourth to the churches of Crete: a fifth to the churches of Pontus: a sixth to the Gnostians, in which he admonishes Pinytus, their bishop, not to impose too severely upon the brethren the heavy burden of continence, but to consider the frailties and infirmities of the flesh. He wrote also a seventh letter to the Romans, in which he mentions the famous epistle of Clemens to the Corinthians; which, as we learn from him, was wont at that time to be publicly read

in

in their churches. But none of these letters are now extant; so that all the judgment we can form, is from the account Eusebius has given of them in the twenty-third chapter of the fourth book of his Ecclesiastical History.

DIONYSIUS, bishop of Alexandria, was born a Heathen, and of an ancient and illustrious family. He was a very diligent inquirer after truth, which he looked for in vain among the various sects of philosophers; but at last found it in Christianity, in which he was probably confirmed by his preceptor Origen. He was made a presbyter of the church of Alexandria in the year 232; and in 247, was raised to that see upon the death of Heracles. When the Decian persecution arose, he was seized by the soldiers and sent to Taposiris, a little town between Alexandria and Canopus; but he escaped without being hurt, of which there is a marvellous account to be met with in the fragments of one of his letters, which Eusebius has preserved in his Ecclesiastical History. Lib. vi. c. 40. He did not come off so well under the Valerian persecution, which was set on foot in the year 257: for then he was forcibly hurried off, in the midst of a dangerous illness, and banished to Cephros, a most desert and uncultivated region of Lybia, in which terrible situation he remained for three years. Afterwards, when Gallianus published an edict of toleration to the Christians, Dionysius returned to Alexandria, and applied himself diligently to the offices of his function as well by converting Heathens, as by suppressing heretics. The Novatian heresy he laboured to put a stop to; he endeavoured to quiet the dispute, which was risen to some height between Stephen and Cyprian, concerning the rebaptization of heretics: but he attempted both these things with Christian moderation and candor. For it must be acknowledged to his credit, that he seems to have possessed more of that spirit of gentleness and meekness, than was usually to be found in those primitive and zealous times. He does not indeed appear to have been quite so moderate in the next congress, which he had with Sabellius the heretic. Sabellius had asserted, that "the substance in the Holy Trinity was nothing more than one person distinguished by three names." This Dionysius opposed with such zeal and ardor, that he seems to have split upon the opposite rock: for he maintained, that "there was not only a distinction of persons, but of essence or substance also, and even an inequality of power and glory in them." Cave however excuses this error or 'blindness,' as he calls it, in him,

because it flowed from his intemperate zeal and hatred of heretics ; because too Dionysius was in all other respects a very sound and orthodox bishop, A little before his death he was called to a synod at Antioch, to defend the divinity of Jesus Christ against Paul of Samosata, who was bishop of Antioch : but he could not appear by reason of his great age and infirmities. He wrote a letter however to that church, in which he explained his own opinion of the matter, and refuted Paul ; whom he thought so very blameable for advancing such an error, that he did not deign to salute him even by name. He died in the year 267 ; and, though his writings were very numerous, yet scarce any of them are come down to us, except some fragments preserved by Eusebius,

Tillemont:
Mem. Ec-
clesi. ad vit.
Dionys. v. 4.
Fabric. Bib.
Ecclesi. ad.
Hieron. de
Script. Ec-
clesi. c. 69.

DIONYSIUS, bishop of Rome, was, as some say, of Greek extraction, but raised by his uncommon abilities to the see of Rome, in which he continued from the year 259 to the year 269. We have nothing remaining of his writings, which is genuine, but a fragment of a letter, written in the name of the Roman synod to Dionysius of Alexandria, at the time that this bishop was accused of having fallen into an error opposite to that of the Sabellians. He admonishes him in a friendly manner, to purge himself of the imputation ; bringing at the same time many arguments against the Sabellians,

DIOPHANTUS, a celebrated mathematician of Alexandria, is reputed to have been the inventor of algebra. He wrote thirteen books of arithmetic, which, the astronomer Regiomontanus in his preface to Alfraganus tells us, are still preserved in manuscript in the Vatican library. Six of these books, and one ‘de numeris multangulis,’ were first published at Basil by Xylander in the year 1575, but in a Latin version only, with the Greek scholia of Maximus Planudes upon the two first books, and observations of his own. The same books were afterwards published in Greek and Latin at Paris in the year 1621, by Meziriac, an ingenious and learned Frenchman ; who made a new Latin version to it, and enriched it with very learned commentaries. Meziriac did not intirely neglect the notes of Xylander in his edition, but he treated the scholiast Planudes with the utmost contempt. He seems to intimate, in what he says upon the 28th question of the iid book, that the six books which we have of Diophantus may be nothing more, than a collection made by some novice, of such propositions as he judged proper, out of the

the whole thirteen: but Fabricius thinks there is no just ground for such a supposition. When Diophantus lived, is not known. Some have placed him before Christ, and some after, in the reigns of Nero and the Antonines; but all with equal uncertainty. He seems to have been the same Diophantus with him who wrote the Canon Astronomicus; which, Suidas tells us, was commented on by the celebrated Hypatia, the daughter of Theon of Alexandria: and his reputation appears to have been very high among the ancients, who made no scruple to rank him with Pythagoras and Euclid in mathematical learning. Meziriac, in his notes upon the fifth book *De Arithmetica*, has collected, from Diophantus's epitaph in the *Anthologia*, the following circumstances of his life; namely, that he was married when he was thirty-three years old, and had a son born five years after; that this son died when he was forty-two years of age, and that his father did not survive him above four years: from which it appears, that Diophantus was eighty-four years old when he died. Fabric. Bibl. Græc. tom. iv. supra. Meziriac's edition of his books of arithmetic has been reprinted several times with additions of notes and illustrations by others.

DIOSCORIDES (**PEDACIUS**) an eminent physician of Anaxarba, since called Cæsarea, in Cilicia, who flourished in the reign of Nero, and composed five books of the *Materia Medica*. Fabricius is certain, that he composed these books before Pliny wrote his *Natural History*, although he supposes Pliny might reach the age of Dioscorides. Pliny has indeed made no mention of him, and yet relates many things of a very similar nature; which circumstances Fabricius imputes to their both having collected their materials from the same store-house, and to Pliny's not having seen the books of Dioscorides. This physician tells us, in the preface of his first book, that he had consulted all who had written upon the 'materia medica' before him; that to the information he had received from others, he had joined great application of his own; that he had travelled over many countries, for the sake of confirming by observation, what he had learned from books; that he had corrected many errors of others, added many new things of his own, and digested the whole into a regular order. Salmasius, in his '*Exercitationes Plinianæ*,' considers all this as so much boasting, and treats Dioscorides as nothing better than a laborious compiler or pillager of others; but we are obliged in this case to stand by the judgment

ment of Galen, who has pronounced these books of Dioscorides to be the best that had been written upon the subject. Besides these five books, there are a sixth and a seventh mentioned by Photius; but the genuineness of them is justly doubted, since Galen takes no notice of them at all, in several places where he could hardly be supposed to overlook them. There are also two other books "upon simple and compound medicines easy to be come at," which have been attributed to Dioscorides; but these are supposed to be spurious, though they seem to have borne his name, when *Ætius* read them. The first edition of Dioscorides's works was published in Greek, by Aldus, at Venice, in the year 1499: they have often been published since with versions and notes.

DOBSON (WILLIAM) an eminent English painter, was born in London, in St. Andrew's parish, Holbourn, in the year 1610; and descended from a family, at that time very eminent in St. Albans. Who first instructed him in the use of his pencil is uncertain; but of this we are well assured, that he was put out very early an apprentice to one Mr. Peake, a stationer and trader in pictures, with whom he served his time. Nature inclined him very powerfully to the practice of painting after the life; and, by his master's procurement, he had the advantage of copying many excellent pictures, especially some of Titian and Van Dyck. How much he was beholden to the latter of those two great men, may easily be seen in all his works; no painter having ever come up so near to the perfection of that excellent master, as this happy imitator. He was also further indebted to the generosity of Van Dyck, in presenting him to king Charles I; who took him into his immediate protection, kept him in Oxford all the while his majesty continued in that city, sat several times to him for his picture, and obliged the prince of Wales, prince Rupert, and most of the lords of his court, to do the like. He was a fair middle-sized man, of a ready wit, and pleasing conversation; was somewhat loose and irregular in his way of living; and, notwithstanding the many opportunities he had of making his fortunes, died very poor at his house in St. Martin's Lane, in the year 1647.

It is to be observed of our artist, that, as he had the misfortune to want suitable helps in his beginning to apply himself to painting, so he also wanted more encouragement, than the unhappy times he flourished in could afford. Nevertheless, he shone out through all disadvantages; and it is universally agreed,

agreed, that had his education and encouragement been answerable to his genius, England might justly have been as proud of her Dobson, as Venice of her Titian, or Flanders of her Van Dyck. He was both a history and face painter; and there are in the collections of the curious several of his pictures of both kinds.

DODWELL (HENRY) a most learned man, was born at Dublin, in October 1641; yet, though his birth happened in Ireland, was descended from parents of English extraction. His grandfather was a clergyman, and his father a soldier: his mother was daughter to sir Francis Slingsby, uncle to that sir Henry Slingsby, who was beheaded by Cromwell in 1658, for being concerned in a plot against him. In the first six years of his life, he was confined with his mother within the city of Dublin, on account of the Irish rebellion; where, though they enjoyed security, yet they received no advantage from an estate they had at Connaught, it being possessed by the rebels. In the year 1648, his parents brought him to England; and after some stay at London, went to York, and placed him at a free school, where he continued five years, and laid the foundation of that great learning which he afterwards acquired. His father, after having settled him and his mother at York, went to Ireland to look after his estate, but died of the plague at Waterford; and his mother, going thither for the same purpose, fell into a consumption, of which she died, in her brother sir Henry Slingsby's house. By the loss of his parents, he was reduced to such necessities, that, as the writer of his life tells us, he was obliged to use charcoal, because he had not wherewithal to buy pens and ink; and that he suffered very much, by reason of his board not being regularly paid. He continued in this miserable condition, till the year 1654; when his uncle, mr. Henry Dodwell, rector of Newbourn and Hemley in Suffolk, sent for him, discharged his debts, and not only assisted, but perfected him in his studies. With him he remained a year, and was then sent to Dublin, where he was at school a year longer. In 1656, he was admitted into Trinity college of that city, under the learned dr. John Stearne; and of this college was successively chosen scholar and fellow: but in 1666, he quitted his fellowship, in order to avoid going into holy orders, as the statutes of his college required. The famous bishop Jeremy Taylor offered to use his interest for procuring a dispensation

The Life of
mr. Henry
Dodwell, by
Francis
Brokesby,
B. D. Lond.
1715, 8vo.
p. 7, 8, 11.

P. 14.

P. 15, 16.

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tion of the statute : but mr. Dodwell refused to accept of this, lest it should be an ill precedent, and of bad consequence afterwards to the college. The reasons given for his declining the ministerial function, were, 1. " The great weight of
 " that office, and the severe account which the ministers of
 " Christ have to give to their lord and master. 2. His natu-
 " ral bashfulness, and diffidence of himself, as not being able
 " or fitted to preach to a congregation. 3. Because he thought
 " he could do more service to religion and the church, as a
 " layman than as a priest ; since then the usual objections
 " made against the writings of the clergy would be removed,
 " namely, that being self-interested, they plead their own,
 " while they fancy themselves pleading the cause of God."

Brookesby.
 p. 23, 24.

Fasti Oxon.
 vol. ii.

He came over to England in the year 1666 ; and, as mr. Wood informs us, resided at Oxford, for the sake of the public library. From thence he returned to his native country for a time ; and, in the year 1672, published a posthumous treatise of his tutor dr. Stearne, intitled, " De Obstinatione : opus posthumum pietatem Christiano-Stoicam scholastico more suadens." By obstinatio, dr. Stearne meant " firmness, or the
 " not sinking under adversities and misfortunes." Mr. Dodwell was not content with barely publishing this work, according to the request of his tutor a little before his death ; but he wrote a preface to it, which he calls *Prolegomena apologetica, de usu dogmatum philosophicorum, &c.* wherein he apologizes for his tutor ; who, by quoting so often in that book, and setting a high value upon, the writings and maxims of the Heathen philosophers, particularly the Stoics, might seem to some to depreciate the holy scriptures. In the year 1673, he wrote a preface, without his name, to a book, intitled, " An introduction to a devout life," by Francis de Sales, the last bishop and prince of Geneva ; which was published at Dublin in English this same year, in 12mo. From this time he began to present the world with productions of his own ; which, being exceedingly numerous, we will not intermix with our account of his life, but for the sake of method and clearness, place in regular order at the end of it. In the year 1674, mr. Dodwell came over to England, and settled in London ; where he soon became acquainted with many learned men, particularly in 1675, with Lloyd, afterwards successively bishop of St. Asaph, Lichfield and Coventry, and Worcester. The friendship and intimacy he contracted with that eminent divine was so great, that he attended him to Holland, when he was appointed chaplain to the princess of Orange.

Brookesby,
 p. 26, 36.

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Upon the 2d of April 1688, he was elected, by the university of Oxford, Camden's professor of history, in his absence, and without his knowledge or application; and, on the 21st of May, was incorporated master of arts there. But this employment he did not hold long; being deprived of it in November 1691, for refusing to take the oaths of allegiance to king William and queen Mary. Wood's Fasti.
Brokesby,
p. 220.

After he lost his professorship, he continued for some time at Oxford; and then retired to Cookham, a village near Maidenhead in Berkshire, about an equal distance between Oxford and London. When their majesties had nominated bishops to fill the sees of those who would not acknowledge their authority, he separated from the church of England; considering the new bishops, and those who joined them, as nothing better than schismatics. While mr. Dodwell resided at Cookham, he became acquainted with mr. Francis Cherry of Shottesbrooke; for the sake of whose conversation he removed to Shottesbrooke, where he spent the remainder of his life. About this time, having lost one or more of the Dodwell's, his nephews, whom he designed for his heirs, he married the daughter of a person, in whose house he had lodged at Cookham. His marriage with this lady was on the 24th of June 1694; and it proved a very fruitful one, for he had ten children by her, six of whom survived him. In the year 1705, observing that the deprived bishops were reduced to a small number, he entertained thoughts of joining himself to the church again; which, as we shall see presently, occasioned him to write some pamphlets: but he did not stir in good earnest about it till January 1710-11. Then upon the death of dr. Lloyd, the deprived bishop of Norwich, mr. Dodwell, with some other friends, wrote to dr. Thomas Ken of Bath and Wells, the only surviving deprived bishop; to know, whether he challenged their subjection? Dr. Ken returned for answer, that he did not; and desired, that the breach might be closed by their joining with the bishops possessed of their sees. Accordingly mr. Dodwell joined, from that time, in communion with the church. This learned and pious man, after a very studious and ascetic life, died at Shottesbrooke, upon the 7th of June 1711, in the seventieth year of his age. Mr. Dodwell, as we are informed by his historian and friend, was, as to his person, of a small but well proportioned stature, of a sanguine and fair complexion, of a grave and serious, yet comely and pleasant, countenance. His industry and application was prodigious. He generally travelled on foot, and read

Brokesby,
p. 303, &c.

P. 46a.

P. 523.

as he walked; always carrying with him, in his journies, books fitted to his pockets. He was possessed, in an eminent degree, of all moral virtues, and Christian graces: and, though his being a nonjuror gives us no very great idea of his judgment, yet it shews him to have been a man who acted upon principle, and who could not be brought to stoop to interest or ambition.

P. 33.

P. 40.

Proceed we now to give the reader an account of mr. Dodwell's writings; where we shall have occasion to mention also several passages and circumstances of his life, as yet unnoticed. After the publication of dr. Stearne's book above-mentioned, his first work was, 1. "Two letters of advice: one, for the "suscption of holy orders; the other, for studies theological." 1672. The first of these letters was written for the use of a son of bishop Lesley, a brother of the well-known mr. Charles Lesley, for whom our author always entertained the highest esteem. 2. "Some considerations of present "concernment: how far the Romanists may be trusted by "princes of another persuasion." 1675, 8vo. This book was written, on occasion of the Controversial letters, and the Irish remonstrance; which occasioned a kind of schism among the Irish papists. 3. "Two short discourses against "the Romanists. The first, An account of the fundamental "principle of popery, and of the insufficiency of the proofs "which they have for it: the second, An answer to six "queries proposed to a gentlewoman of the church of England "by an emissary of the church of Rome." 1676, 12mo. The fundamental principle here is the pretended infallible authority of that church. These discourses were reprinted in 1688, 4to, with a new preface, relating to the bishop of Meaux, and other modern complainers of misrepresentation. 4. "Separation of churches from episcopal government, as "practised by the present nonconformists, proved schismatical from such principles as are least controverted, and do "withal most popularly explain the sinfulness and mischief of "schism." 1679, 4to. This was occasioned by an answer to a sermon of dr. Sharp, afterwards archbishop of York; but, being animadverted upon by R. Baxter, was vindicated by mr. Dodwell, in 5. "A reply to mr. Baxter's pretended confutation of a book, intitled, Separation of churches, &c. "To which were added, Three letters to Mr. Baxter, "written in the year 1673, concerning the possibility of discipline under a diocesan government." 1681, 8vo. This year also he added, to the second edition of his Two letters of advice,

advice, 6. "A discourse concerning the Phœnician history of Sanchoniathon:" in which he is of opinion, that after the history of Moses had been translated into Greek, and so made common to the learned men of the neighbouring nations, they endeavoured to rival it by pretended antiquities of their own, that they might not seem inferior to the Jews in point of antiquity; and that Philo Biblius was the forger or contriver of that history under the name of Sanchoniathon.

P. 84, &c.

In the year 1682, mr. Dodwell published, 7. *Dissertationes Cyprianicæ*, or, "Dissertations on St. Cyprian." They were occasioned by dr. John Fell, bishop of Oxford, who desired our author to write observations on St. Cyprian, when he was about publishing his edition of that father. They were dedicated to that prelate, and printed in the same size as his Cyprian, with a design to be bound with it; and reprinted at Oxford in 1684, 8vo. In the eleventh dissertation *De paucitate martyrum*, he shews, "how small the number of martyrs was in the first persecutions; and how later martyrologies, especially of the Romanists, have multiplied them without the authority of ancient monuments." This exposed him to censure; and he was pretty severely treated by some writers, as if, by lessening the number as well as characters of the primitive martyrs, he had hurt one of the best proofs for the truth and divinity of the Christian religion. His dissertation was professedly attacked by father Thierry Ruinart, a Benedictine, in the general preface to his *Acta primorum martyrum*, &c. printed at Paris in 1689, 4to. Four letters, published by mr. Nelson in 1713, passed between bishop Burnet and our author, on this subject; where we find the bishop treating him in the following severe manner: "In one of these dissertations on St. Cyprian, you laboured to lessen one of the glorious characters of the Christian religion from the number of the martyrs; and in the next you began the account of the patience and fortitude of the martyrs, with the wilfulness of the first Christians, and their desire of fame and vain-glory. It is true, you after that give better reasons for it: but would a Vaninus, an Hobbes, or a Spinoza, say any thing more derogatory to that glory of our most holy faith, than you wrote in those two dissertations?" Mr. Dodwell never vindicated this dissertation against these adversaries: not, as he truly said, that they could not be answered, but because he should thereby be obliged to expose the weakness and credulity of some ancient writers, which he was unwilling to do, since it might be made

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P. 103.

use of by men of little religion to bad purposes. At the end of these dissertations are some chronological tables, chiefly the canons of Ptolemy collated with manuscripts; some Fasti out of manuscripts; a fragment of Theon, and another of the emperor Heraclius, both founded on Ptolemy's canons.

P. 83.

In the year 1683, he published in 8vo, 8. "A discourse concerning the one altar, and the one priesthood, insisted on by the ancients in their disputes against schism." This piece was against Baxter; and dr. Grabe, it seems, valued it so highly, that he had thoughts of translating it into Latin for the use of foreign churches. 9. A dissertation on a passage of the treatise, commonly ascribed to Lactantius, *De mortibus persecutorum*, printed at the end of that author, by T. Spark, A. M. at Oxford, 1684, 8vo. 10. *De jure laicorum sacerdotali*, or, "Of the priesthood of laics." 1686, 8vo. It was written by way of answer to Grotius's dissertation, *De cœnæ administratione ubi pastores non sunt*, &c. which was translated about this time by mr. William Baxter the antiquarian, and published under the title of *Anti-Dodwellism*. 11. The Posthumous Latin works of Pearson, bishop of Chester; to which he added a dissertation of his own, "Concerning the succession of the bishops of Rome." 1688, 4to. 12. *Dissertationes in Irenæum*, or, "Dissertations upon Irenæus." 1689, 8vo. He has subjoined to them a fragment of Philippus Sidetes *de catechistarum Alexandrinorum successione*; that is, "Of the readers in the school of Alexandria." At the end there is a chronological table. When their majesties king William and queen Mary had suspended those bishops who would not take the oaths, mr. Dodwell published, 13. "A cautionary discourse of schism, with a particular regard to the case of the bishops who are suspended for refusing to take the new oath." And, when those bishops were actually deprived, he published, 14. "A vindication of them." 1692, 4to. This was in answer to a book written by dr. Hody; who, replying to mr. Dodwell, drew from him, 15. "A defence of the vindication of the deprived bishops." 1695, 4to. To which he put a preface, suppressed then, but afterwards printed with this title, "The doctrine of the church of England, concerning the independency of the clergy on the lay-power, as to those rights of theirs which are purely spiritual, reconciled with our oath of supremacy, and the lay-deprivations of the popish bishops in the beginning of the reformation."

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He published, 16. His *Camdenian lectures*, in Latin, read at Oxford. They are upon the *Historiæ Augustæ scriptores*; that is, those authors who wrote the history of the Roman emperors from the time of Trajan to that of Dioclesian. The title is, *Prælectiones Academicæ in schola rhetorices Camdenianæ*. 1692, 8vo. 17. "An invitation to gentlemen to acquaint themselves with ancient history:" being a preface to Degory Wheare's method of reading history, translated into English by mr. Bohun. 1694, 8vo. In 1696 he drew up, 18, "The annals of Thucydides and Xenophon," to accompany the editions of those two authors, by dr. Hudson and dr. Wells. They were reprinted at Oxford in 1702, 4to. 19. *Annales Velleiani, Quintiliani, Statiani*, that is, "The annals of Velleius Paterculus, Quintilian, and Statius." 1698, 8vo. Those of Velleius were written at the request of dr. Charlett, master of University-college in Oxford, when he procured an edition of that author in 1692. Those of Quintilian are printed with Burman's edition of that rhetorician. At the end of these annals, is an appendix concerning Julius Cæsar, who digested Cæsar's commentaries, and concerning Commodianus: in two dissertations addressed to the most learned Grævius, with whom mr. Dodwell held a correspondence by letters. 20. He wrote an account of the *Geographi minores*, which was printed with those authors, as they were severally published by dr. Hudson. 21. *De veteribus Græcorum Romanorumque cyclis, obiterque de cyclo Judæorum ætate Christi, dissertationes decem, cum tabulis necessariis*. 1701, 4to. Dr. Edmund Halley, the Savilian professor of geometry at Oxford, wrote an account of this book, in a letter to Robert Nelson, esq. printed in 1715, 8vo, and subjoined to mr. Brookesby's life of mr. Dodwell; in which he styles it "a most excellent one, the most elaborate of all our author's pieces, and which seems to have been the work of the greatest part of his life." He published some smaller pieces P. 638. about the same time; as, 22. "An apology for Tully's philosophical writings," which was prefixed to mr. Parker's translation of his book *De finibus*. 23. "A treatise concerning the lawfulness of church music in holy offices." 24. A piece or two of a chronological and critical kind, printed in the first volume of Grabe's *Spicilegium*. 25. "A discourse concerning the obligation to marry within the true communion, following from their stile of being called a holy seed," annexed to mr. Lesley's discourse on the same subject: and, 26. "A letter in answer to mr. Toland;" who,
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in his *Amyntor*, had quoted a long passage out of his dissertations upon *Irenæus*, by which he would make mr. Dodwell concur with him in weakening the authority of the holy scriptures, and representing the canon of the New Testament as precarious and ill-grounded. This letter was published in 1701, in the second edition of "The canon of the New Testament vindicated," against mr. Toland, by J. Richardson, B. D.

In 1703, he published, 27. "A letter concerning the immortality of the soul, against mr. Henry Layton's hypothesis." 4to. and, 28. "A letter to dr. Tillotson about schism," 8vo. written in the year 1691. In 1704 came out, 29. His "Chronology of Dionysius Halicarnassensis," in the Oxford edition of that historian, by dr. Hudson. 30. *Exercitationes duæ: prima de ætate Phalaridis; secunda de ætate Pythagoræ philosophi.* These "Dissertations upon the age of Phalaris and Pythagoras" were drawn up on occasion of the dispute between dr. Bentley and mr. Boyle. 31. *De nupero schismate Anglicano Parænesis ad exteros, &c.* that is, "An admonition to foreigners, as well protestants as papists, concerning the late schism in England: wherein the ancient rights of bishops, and their independency on the secular magistrate, are asserted and recommended." 1704, 8vo. When a bill for preventing occasional conformity was depending in parliament, he wrote a treatise, intitled, 32. "Occasional communion fundamentally destructive of the discipline of the primitive catholic church, and contrary to the doctrine of the latest scriptures concerning church communion." 1705, 8vo. And observing, about the same time, that the deprived bishops were reduced to a small number, he wrote, 33. "A case in view considered, in a discourse, proving that, in case our present invalidly deprived Fathers shall leave all their sees vacant either by death or resignation, we shall not then be obliged to keep up our separation from those bishops who are as yet involved in the guilt of the present unhappy schism." 1705, 8vo. 34. "A farther prospect of the case in view, in answer to some new objections not then considered." 1707, 8vo.

Hitherto mr. Dodwell had acted in such a manner as to be applauded by all, except those who hated or despised the nonjurors; but about this time he published some opinions, that drew upon him almost universal censure. For, in order to exalt the powers and dignity of the priesthood in that one communion, which he imagined to be the peculium of God,
and

and to which he had joined himself, he endeavoured to prove, that the doctrine of the soul's natural mortality was the true and original doctrine; and that immortality was only at baptism conferred upon the soul, by the gift of God, through the hands of one sett of regularly ordained clergy. In support of this opinion, he published, 35. "An epistolary discourse, proving from the scriptures and the first fathers, that the soul is a principle naturally mortal; but immortalized actually by the pleasure of God, to punishment or reward, by its union with the divine baptismal Spirit. Wherein is proved, that none have the power of giving this divine immortalizing spirit, since the apostles, but only the bishops." 1706, 8vo. At the end of the preface is a dissertation, to prove, that "sacerdotal absolution is necessary for the remission of sins, even of those who are truly penitent." This work gave great offence, and was soundly attacked by several writers; by Chishull, Norris, and Clarke, in particular. The controversy between dr. Clarke and mr. Collins upon the soul's immortality, occasioned by this book of mr. Dodwell's, is well known. Mr. Dodwell vindicated himself, in Art. the three following pieces: 36. "A preliminary defence of CLARKE and COL- the epistolary discourse concerning the distinction between LINS. soul and spirit, in two parts: first, against the charge of favouring impiety; secondly, against the charge of favouring heresy. In the former is inserted a digression, proving, that the collection of the code of the four gospels in Trajan's time is no way derogatory to the sufficient attestation of them." 1707, 8vo. He had been charged by Chishull with favouring impiety and heresy in this work. 37. "The scripture account of the eternal rewards or punishments of all that hear of the gospel, without an immortality necessarily resulting from the nature of souls themselves, that are concerned in those rewards or punishments. Shewing particularly, first, how much of this account was discovered by the best philosophers. Secondly, how far the accounts of those philosophers were corrected and improved by the Hebraistical Jews, assisted by the revelations of the Old Testament: thirdly, how far the discoveries afore-mentioned were improved by the revelation of the gospel. Wherein the testimonies also of St. Irenæus and Tertullian are occasionally considered." 1708, 8vo. 38. "The natural mortality of human souls clearly demonstrated from the holy scriptures, and the concurrent testimonies of the primitive writers: being an explication of a famous passage VOL. IV. M "in

“ in the dialogue of Justin Martyr with Tryphon, concerning the soul’s immortality. With an appendix, consisting of A letter to mr. Norris; and an expostulation upon the late insults of mr. Clarke and mr. Chishull.” 1708, 8vo.

When mr. Dodwell joined himself to the church again, upon the deaths of the deprived bishops, some of his friends and party refused to do it. This greatly troubled him, and occasioned him to write, 39. “ The case in view now in fact: proving, that the continuance of a separate communion, without substitutes in any of the late invalidly-deprived sees, since the death of William late lord bishop of Norwich, is schismatical. With an appendix, proving, that our late invalidly-deprived fathers had no right to substitute successors, who might legitimate the separation, after that the schism had been concluded by the decease of the last survivor of those same fathers.” 1711, 8vo. 40. “ A discourse concerning the use of incense in divine offices: proving it an innovation,” &c. 1711, 8vo. 41. *Julii Vitalis epitaphium cum notis Henrici Dodwelli, & commentario G. Musgrave. Accedit Dodwelli epistola ad cl. Goezium de Puteolana & Bajana inscriptionibus*, 1711, 8vo. This epitaph of Julius Vitalis, on which mr. Dodwell wrote notes, was found at Bath, and published by mr. Hearne, at the end of his edition of king Alfred’s life by sir John Spelman. The letter to mr. Goetz, professor at Lipsick, was written by mr. Dodwell in 1700, being an explication of an inscription on Memonius Calistus, found at Puteoli; and on another found at Baizæ. 42. *De ætate & patria Dionysii periegetæ*. This dissertation, on the age and country of Dionysius the géographer, was printed in the Oxford edition of that author in 1710, 8vo. 43. *De parma equestri Woodwardiana dissertatio*, &c. that is, “ On the ancient Roman shield, formerly in dr. Woodward’s possession, whereon was represented the sacking of Rome by the Gauls.” This dissertation mr. Dodwell was prevented by death from finishing: it was published by mr. Hearne in 1713, 8vo. We have already mentioned, 44. “ Four letters which passed between bishop Burnet and mr. Dodwell,” published by mr. Nelson in 1713, 12mo. Mr. Brokesby has mentioned some other pieces of mr. Dodwell; and mr. Hearne informs us of a Latin “ Dissertation of his upon a fragment supposed to be Livy’s,” in his notes on the sixth book of that author: but, as these were never published, there is no occasion to insist upon them, especially

as Mr. Dodwell's numerous productions have drawn out this article into such a length already.

The reader, from this long catalogue of writings, must needs conceive a very high opinion of Mr. Dodwell's learning and great reading: and indeed, moral and religious qualities apart; that was all his merit, whatever it may amount to. "As for that painful layman; says Mr. Chishull, who has engaged the church in this dispute about the soul, his modesty, I hope, will excuse me, if I have expressed myself somewhat freely concerning the size of his judgment and understanding; and if I rank him only in that lower class of learned men, who are indeed fitted for the collecting of materials; but are unqualified to judge rightly of, and to reason upon what they shall collect. — This is the idea which I have long since entertained of him; from the strain of all his writings"; &c. It must be owned that Mr. Dodwell's parts and judgment did not bear any proportion to his vast reading. His style is very obscure and embarrassed: his learning exceedingly perplexed, and fitter to throw darkness than light upon a subject: and his zeal so little under the direction of judgment, that, while busied about supporting peculiarities of his own, he often hurt the cause of Christianity in general, by exposing himself and it to the scoffs of unbelievers: "In your dissertations upon Irenæus, says bishop Burnet, in the letter abovementioned, to support a singular conceit of your own, you shook the authority of the canon of the scripture, and—neither vindicated yourself, nor retracted what you wrote. And I have good reason to believe, that the long quotation from your book," by Mr. Toland namely, "fortified the infidelity of the age, with relation to the canon of the Scripture, more than any thing I know of." After some other animadversions on Mr. Dodwell's writings, the bishop proceeds thus: "You are a learned man; and your life has been not only without blemish, but exemplary. But you do not seem to remember, or enough to consider, the woe our Saviour has denounced against those, by whom scandals come; and, according to the true notion of scandal, I know no man, that has laid more in the way of the little ones, or weaker Christians, than you have done. I do assure you, I would rather wish that I could neither read nor write, than to have read or writ to such purposes, as you have been pursuing now above thirty years. You seem to love novelties and paradoxes, and to employ your learning to support them.—I do assure you, I have a just value for many

“valuable things, that I know to be in you; and do heartily lament every thing that is otherwise.”

Bayle Dict.
Baillet,
Jugemens
des Sçavans,
&c. Paris,
1722.

In the Pati-
niana.

D O L E T (STEPHEN) a very learned man, and memorable for being burnt at Paris for his opinions in religion, was born at Orleans in the year 1508. He applied himself to reform the French language, and polish it from the barbarity with which it was incruited; nay, what is more, as Baillet tells us, he thought himself destined by Heaven to this task, and set himself to compose some treatises on the matter; but the public, it seems, were not disposed to listen to his pretended vocation. He wrote some Latin and French verses, which in Bayle's judgment are not amiss; for as to the severity and contempt, with which Julius Scaliger treated Dolet and his poetry, it has no weight with Bayle, who imputes it to a private motive of resentment, which Scaliger had conceived against Dolet, for interfering with him in defending the Ciceronians against the ridicule of Erasmus. Dolet's attempts to promote good literature gained him a great share in the affection of Castellan, who was a very learned prelate, and much beloved by Francis I. whose natural son, by the way, Dolet is said to have been; though Bayle is of opinion, that Francis was too young, when Dolet was born, to have been his father. We must not forget to observe, that Dolet, though a learned man and an author, was in the mean time a printer and bookseller at Lyons, and printed some of his own writings. He would have printed the French translation of most of Plato's works, which he himself had made, if he had lived; this translation however he must have made from the Latin, which he understood well, and not from the Greek, which he is said not to have understood at all. The first time he was imprisoned for religion, his friend Castellan interceded for him, and got him released, upon his promising to be a good catholic. But Dolet relapsing into his former licentious way, no body durst appear for him, when he was imprisoned the second time: so that being abandoned to the fury of the inquisitors, he was condemned to be burnt to death for atheism: and this punishment he underwent upon the 3d of August, in the year 1546, which was the day of his nativity. A letter was published by mr. Almelooven, in his 'Amœnitates Theologico-Philologicæ,' printed at Amsterdam in the year 1694, which testifies, that Dolet recommended himself to the holy virgin, and to St. Stephen, a little before he was strangled; but mr. Bayle thinks these kind of testimonies much to be suspected.

pected. It has been said too, that Dolet was persecuted for Lutheranism, and not for atheism; but this is not true, for Beza, in the ecclesiastical history of the reformed churches of France, has not placed him in his martyrology of protestants, and Calvin has plainly ranked him with the impious and blasphemers. "It is publicly known, says he, that Agrippa, Servetus, Dolet, and others of the same stamp, looked on the Gospel with gigantic disdain, and at last fell into such a state of phrenzy and distraction, that they not only opened their mouths with horrid blasphemy against the Son of God, but maintained, that, as to animal life, there was no difference between them and swine." Bayle, &c.

D O M A T (JOHN) a celebrated French lawyer, was born of a good family at Clermont in Auvergne, upon the 30th of November 1625. Father Sirmond, who was his great uncle, had the care of his education, and sent him to the college of Lewis the Great at Paris; where he learned the Latin, Greek, Italian, and Spanish tongues, applied himself to the study of philosophy and the Belles Lettres, and made himself a competent master in the mathematics. Afterwards he went to study the law, and to take his degrees at Bourges, where the celebrated professor Emerville made him an offer of a doctor's hood, though he was but twenty years of age. Upon his return from Bourges, he attended the bar of the high court of judicature at Clermont, and began to plead with extraordinary success. On the 8th of July 1648, he married a wife, by whom he had thirteen children. Three years before, he had been made advocate to the king, in the high court of Clermont; which place he filled for thirty years with such an uncommon reputation for integrity as well as ability, that he became arbiter, as it were, of all the great affairs of the province. The confusion which he had observed in the laws, put him upon forming a design of reducing them to their natural order. He drew up a plan for this purpose; and communicated it to his friends; who approved of it so much, and thought it so useful, that they persuaded him to shew it to some of the chief magistrates. With this view he went to Paris in the year 1685; where the specimen of his work, which he carried along with him, was judged to be so excellent, that Lewis XIV, upon the report which mr. Pelletier, then comptroller-general, made to him of it, ordered Domat to continue at Paris, and settled upon him a pension of two thousand livres. From henceforward he employed himself at

Paris, in finishing and perfecting his work; the first volume of which, in quarto, was published there, under the title of "The civil laws in their natural order," in the year 1689. Three other volumes were published afterwards, which did their author the highest honour; who, upon the publication of the first, was introduced by mr. Pelletier to present it to the king. It has been usual to recommend this work to young lawyers and divines, who would apply themselves to the study of morality and the civil law.

Domat died at Paris, upon the 14th of March 1696. He was intimately acquainted with the celebrated Paschal, who was his countryman, and with whom he had many conferences upon religious subjects. He used also to make experiments with him upon the weight of the air, and in other branches of natural philosophy. He was at Paris, when mr. Paschal died there on the 19th of August 1662, and was entrusted by him with his most secret papers.

DOMINIC (DE GUZMAN) a Spaniard, founder of the order of the Predicants, was born at Calahorra, a town of Arragon, in 1170. His mother, it is said, when she was with child of him, dreamed, that she had a dog vomiting fire in her womb: presignifying, as it were, the future eminence of his character, and the peculiar part he was destined to act. And indeed the event afterwards seemed to confirm the truth of the prediction; for when pope Innocent III. sent an army of croises against the Albigenes, knowing no other way to bring home a wandering sheep, than by worrying it to death, this ignivomous cur was employed to bark against them, which he did with great zeal and fury: preaching continually, and shewing beyond contradiction, how right, lawful, and pious an act it was, to convert those heretics by the sword of the flesh, who would not be converted by the sword of the spirit: in which manner he may be said to have converted above a hundred thousand souls. At the same time Innocent established an inquisition at Toulouse and other suspected places; because the bishops could not spare time, from the management of their temporal affairs, to attend to the extirpation of heresy. He made Dominican inquisitor in Languedoc, where he began to set his order on foot; and went to get it confirmed by the general council at Lateran, met in 1215. This Dominic persuaded pope Honorius III. to set up the office of 'Master of the sacred palace,' by which the popes were eased of a very burdensome part in their administration; namely, the

Martyrol.
in vit. Do-
minic.

the inspecting expositions of scripture, and examining new books. Dominic was the first who filled this office; and he began it by reading public lectures upon St. Paul's Epistles. He died at Bologna in Italy in 1221, and was afterwards made a saint for the prodigious services he had done the church.

The celebrated doctors and writers of this order are very numerous; amongst whom the chief are, Thomas Aquinas, Albertus Magnus, cardinal Cajetan, Lewis of Granada, Dominicus Soto, &c. The Dominicans are said to have furnished the church of Rome with three popes, forty-eight cardinals, three and twenty patriarchs, fifteen hundred bishops, six hundred archbishops, forty-three nuncio's or legates, sixty-nine masters of the sacred palace, eighty-four confessors to the king's of Spain, Castile, or Arragon, fifteen confessors to the kings of Portugal, sixteen to the kings of France, six to the kings of England, and one and twenty to the kings of Poland: which is enough to make one suspect, that most of that worldly pomp and grandeur, with which our eyes are so apt to be dazzled, had originally no better foundation, than that of either folly or knavery.

DOMENICHINO, a famous Italian painter, was descended of an honourable family, and born in the city of Bologna, in the year 1581. He was at first a disciple of D. Calvert, the Fleming: but soon quitted his school for a much better of the Caracci's, being instructed at Bologna by Lewis, and at Rome by Hannibal, who had so great a value for him, that he took him to his assistance in the Farnese gallery. He was so extremely laborious and slow in his productions, that his fellow-disciples looked upon him as a person that lost his time. They were wont to call him "the Ox;" and said "he laboured as if he was at plow." But Hannibal Caracci, who knew him better, told them, that "this ox, by dint of labour, would in time make his ground so fruitful, that painting itself would be fed by "what it produced": a prophecy, which Domenichino lived to fulfil; for though he was not, properly speaking, a genius, yet, by the goodness of his sense, and the solidity of his reflections, he attained to such a mastery in his art, that there are many excellent things to be learned from his pictures. He always applied himself to his work with much study and thoughtfulness, and never offered to touch his pencil, till he found a kind of enthusiasm or inspiration upon him. His talent lay principally in the correctness of his style, and in ex-

pressing the passions and affections of the mind. In both these he was so admirably judicious, that Nicolas Poussin, the French painter, used to say, his "communion of St. Jerome", and Raphael's celebrated piece of "the transfiguration," were the two best pictures in Rome.

He was made the chief architect of the apostolical palace by pope Gregory XV, for his great skill in that art, He was likewise very well versed in the theory of music, but not successful in the practice. He loved solitude; and it was observed, that, as he went along the streets; he took notice of the actions of private persons he met, and often designed something in his pocket-book. He was of a mild temper and obliging carriage, yet had the misfortune to find enemies in all places, wherever he came. At Naples particularly he was so ill treated by those of his own profession, that having agreed among themselves to disparage all his works, they would hardly allow him to be a tolerable master: and they were not content with having frightened him for some time from that city, but afterwards, upon his return thither, never left persecuting him, till by their tricks and contrivances they had quite wearied him out of his life. He died in the year 1641, not without the suspicion of poison.

DOMINIS (MARK ANTONY DE) archbishop of Spalato in Dalmatia, flourished at the end of the 15th and in the beginning of the 16th century. He was remarkable for a fickleness in religious matters, which tossed him about from place to place, and at length proved the ruin of him: otherwise he was a man of great abilities and learning. He was entered early amongst the Jesuits, but left that society to be bishop of Segni, and afterwards archbishop of Spalato. This elevation, as Moreri well enough observes, should, one would have thought, have settled his principles, and removed all his difficulties; as it did of Synesius of old, who was no sooner made a bishop, than all his scruples about the resurrection, which were very many and great, were immediately at an end. *Facillime enim, says Cave, simul ac episcopus creatus est, resurrectionis etiam doctrinam credidit.* It had not however this good effect upon De Dominis. His inconsistency still continued; and instead of growing more firmly attached to the church of Rome, on account of his preferment, he became every day more and more disaffected to it. This induced him to write his famous books 'De Republica Ecclesiastica,' which were afterwards printed in London; and

Dist. Art.
DOMINIS.

Hist. Liter.
v. i. p. 389.
Oxon. 1740.

and in which the papal power was capitally struck at. These books were read over and corrected, before they were published, by our bishop Bedell, who was then at Venice in quality of chaplain to sir Henry Wotton, ambassador there from James I. For De Dominis coming to Venice, and hearing a vast character of Bedell, readily discovered his secret, and communicated his copy to him. Bedell took the freedom he allowed him, of correcting many ill applications of texts in scripture, and quotations of fathers: for that prelate, being ignorant of the Greek tongue (a common thing in those days even amongst the learned) had committed many mistakes both in the one and the other. De Dominis took all this in very good part, entered into great familiarity with Bedell, and declared his assistance so useful, and indeed so necessary to him, that he could, as he used to say, do nothing without him.

When Bedell returned to England, Antony de Dominis came over with him, and was at first received by the English clergy with all possible marks of respect. Here he preached and wrote against the Romish religion, and is said to have had the chief hand in publishing father Paul's 'History of the council of Trent', at London, which was inscribed to king James in 1619. His view seems to have been to re-unite the Romish and the English churches, which he thought might easily be effected, by reforming some abuses and superstitions in the former; for, as Grotius says, 'then, as he imagined, the religion of protestants and catholics would be the same.' After he had stayed in England some years, he was made to believe, upon the promotion of pope Gregory XIV, who had been his school-fellow and old acquaintance, that the pope intended to give him a cardinal's hat, and to make use of him in all affairs; so that he fancied he should be the instrument of a great reformation in the church. This fine trap was laid for him chiefly by the artifice of Gondamor, the Spanish ambassador; and his own ambition and vanity, for it seems he had a great deal of both, made him easily fall into it. Accordingly he returned to Rome in the year 1622, where he abjured his errors in a very solemn manner. He was at first, it is said, well received by the pope himself; but happening to say of cardinal Bellarmine, who had written against him, that he had not answered his arguments, he was complained of to the pope, as if he had been still of the same mind, in which he was, when he published his books. He excused himself, and said, that though Bellarmine had not answered

Epist. 37.
P. II.

swered his arguments, yet he did not say they were unanswerable; and he offered to answer them himself, if they would allow him time for it. This imprudent way of talking, together with the discovery of a correspondence, which he held with some protestants, furnished a sufficient plea for seizing him; and he was thrown into prison, where he died in the year 1625. It was discovered after his death, that his opinions were not agreeable to the doctrine of the church of Rome upon which his corpse was dug up, and burnt with his writings in Flora's field, by a decree of the inquisition.

DONATUS, a bishop of a religious sect in Africa, which was founded indeed by another Donatus, but took its name of Donatists from him, as being the more considerable man of the two. He maintained, that, though the three persons in the Trinity were of the same substance, yet the Son was inferior to the Father, and the Holy Ghost to the Son. He began to be known about the year 329, and greatly confirmed his faction by his character and writings. He was a man of great parts and learning; but withal so prodigiously haughty, that he treated all mankind with contempt. He did not spare even the emperors themselves: for when Paulus and Macarius were sent by Constantine with presents to the churches of Africa, and with alms to relieve the poor, he received them in the most reproachful manner, rejected their presents with scorn, and asked in a kind of fury, "What had the emperor to do with the church?" He used to boast of answers, which he had received from Heaven; and is said at last to have arrived at such a pitch of madness, that he suffered himself to be sworn by, as if he had been a God. He was banished from Carthage about the year 356, as Jerom notes it, and died in exile: though authors are not agreed as to the precise time either of his banishment or of his death.

Cave Hist.

Literar. v. i.

P. 199.

The emperors were obliged to issue forth many severe edicts to restrain the fury and intemperance of this very factious sect. The Donatists had a great number of bishops and laity of their party; some of whom distinguished themselves unhappily, by committing outrages upon those who differed from them. They had a maxim, which they firmly maintained upon all occasions, "That the church was every-where sunk and extinguished, excepting in the small remainder amongst themselves at Africa." But this, it is to be feared, is a maxim not peculiar to the Donatists, but held in effect by all other churches; though they may not take occasion to make

an explicit declaration of it. The Donatists affirmed baptism in other churches to be null and of no effect; while other churches allowed it to be valid in theirs: from which they inferred, that it was the safest to join that community where baptism was acknowledged by both parties to be valid, than that, where it was allowed to be so only by one. The papists, it is well known, have imitated the Donatists here, and availed themselves of this foolish sophism: the protestants, say they, allow salvation to be had in the church of Rome: the papists deny this in the churches of protestants; therefore it is safer to be a papist than a protestant. As if it was not possible for a church to be in possession of the true faith, while it extends its charity to those who have it not.

DONATUS (ÆLIUS) a grammarian in the fourth century, who lived at Rome in the time of Constantius, and was master of the celebrated St. Jerom. He wrote notes upon Terence and Virgil, and made a grammar. Vossius mentions him amongst his Latin historians, on account of the lives of Virgil and Terence, which some have fancied him to be the author of: but he believes, that the first was written by Tiberius Claudius Donatus, as it is certain the latter was by Suetonius.

Hieron. in
Chron.
A. C. 360.
Voss. de
Hist. Latin.
L. 3. c. 2.

DONATUS (JEROM) a nobleman of Venice, who lived in the end of the 15th, and the beginning of the 16th century. He was very useful to his country; served it as a commander more than once: and was the means of reconciling that republic and pope Julius II, though he had the misfortune to be carried off by a violent fever at Rome before the treaty was concluded between them. He was also a man of learning; and published a translation of "Alexander Aphrodisæus de anima." His letters are likewise well written; which made Erasmus say of him, that he was capable of performing any thing in the way of learning, if his mind had not been dissipated by other employments. Pierius Valerianus has placed him in the list of unfortunate learned men; and for which he gives three reasons: first, because his domestics obeyed him ill; secondly, because he did not live to see the happiness, which would arise to his country from the conclusion of his treaty; thirdly, because a great many books, which he had written to immortalize his name, remained unpublished. Now, as it seems to us, the first of these grievances might have been redressed; the second was no grievance

vance

vance at all, since he had actually attained his point; and, thirdly, we cannot think it any misfortune to a dead man, that such a number of syllables, as used to compose his name, are no longer put together, and sounded amongst the living.

Walton's
Life of
Donne,
p. 11, 12.

Wood's
Athen.
Oxon.

DONNE (JOHN) an eminent English poet and divine, was born in London in the year 1573, and descended by his mother from the family of sir Thomas More. He was educated in his father's house under a private tutor, till the eleventh year of his age, and was then sent to the university of Oxford: where it was observed of him, as formerly of the famous Picus Mirandula, that "he was rather born wise than made so by study." He was a commoner of that hall; but declined taking his first degree, by the advice of his relations, who, being of the Romish religion, disliked the oath tendered upon that occasion. After he had continued three years at Oxford, he removed to Cambridge; and from thence, about three years after, to Lincoln's-inn in London. But, before his admission into that society, his father, who was a merchant, died, and left him 3000*l.* which made him lay aside the study of the law. His mother and friends used their utmost endeavours to keep him firm to popery, and for that end provided him with tutors of that persuasion: but Donne was naturally a free inquirer; and therefore, when he was not above nineteen years old, set himself wholly to consider the points of religion, controverted between the Romish and the reformed churches. He has given some account of this himself, in the preface to his *Pseudo-Martyr*: "I had a longer work, says he, to do in this inquiry, than many other men: for I was first to blot out certain impressions of the Roman religion, and to wrestle both against the examples and against the reasons by which some hold was taken, and some anticipations early laid upon my conscience, both by persons who by nature had a power and superiority over my will, and others, who, by their learning and good life, seemed to me justly to claim an interest for the guiding and rectifying of mine understanding in these matters." When he set about this inquiry, he applied himself to examine the works of cardinal Bellarmine, whom he believed to be the best defender of the Romish cause: and, about the twentieth year of his age, had marked all the cardinal's works with observations under his own hand, which he shewed to the then dean of Gloucester, and at his death bequeathed as a legacy to one of his friends. The result of this inquiry was a thorough conversion

Walton,
p. 14.

version to Protestantism : to which, says he, “ I was not
 “ transported by any sudden and violent determination, till I
 “ had, to the measure of my poor wit and judgment, surveyed
 “ and digested the whole body of divinity, controverted be-
 “ tween ours and the Romish church. In which search and
 “ disquisition, that God, which awakened me then, and
 “ hath never forsaken me in that industry, as he is the author
 “ of that purpose, so he is a witness of this protestation, that
 “ I proceeded therein with humility and diffidence in myself,
 “ and by that, which, by his grace, I took to be the ordi-
 “ nary means, frequent prayer and equal actions.”

Ibid.

About the twenty-first year of his age, he resolved to travel ;
 and, in the years 1596 and 1597, he accompanied the earl of
 Essex in his expedition against Cadiz and the Azores islands.
 He did not return, but staid some years in Spain and Italy,
 where he made many useful observations on those countries,
 and learned their languages to perfection. He designed to go
 to the Holy Land, for the sake of viewing Jerusalem and the
 sepulchre of our Saviour : but he was prevented, though he
 was then in the farthest part of Italy, by the disappointment of
 company and a safe convoy. Soon after his return to Eng- Ibid. p. 17.
 land, he was appointed by sir Thomas Egerton, lord-keeper
 of the great seal, his chief secretary, in which post he conti-
 nued five years : during which time he fell in love with Anne,
 the daughter of sir George More, then chancellor of the Gar-
 ter, and niece to the lord-keeper's lady. He married her pri-
 vately in the year 1602 ; which marriage was attended with
 great inconveniencies and troubles to himself. For sir George
 was so transported with anger, that he most earnestly solicited
 the lord-keeper to turn mr. Donne out of his place : who,
 however, at his dismissal, said, that “ he parted with a
 “ friend, and such a secretary, as was fitter to serve a king than
 “ a subject. Sir George's anger was not satisfied with this :
 he never rested, till our author and his fellow-collegian mr.
 Samuel Brooke, afterwards master of Trinity-college in Cam-
 bridge, who married him, and his brother mr. Christopher
 Brooke, who gave mrs. Donne in marriage, and witnessed it,
 were all committed to three several prisons. Mr. Donne was
 first set at liberty, and never ceased his endeavours, till he
 had procured the enlargement of his two friends. However,
 his wife was detained from him ; and he was obliged to reco-
 ver her by a long and tedious suit at law. Mr. Donne's cir-
 cumstances being greatly reduced by this, he and his wife
 were entertained by their relation sir Francis Wolley, of Pit-
 ford

ford in Surry, for some years; which gentleman, a little before his death, procured a reconciliation between sir George and his son-in-law and daughter; sir George engaging to pay mr. Donne 800*l.* on a certain day, as a portion with his wife, or 20*l.* quarterly for their maintenance, as the interest for it, till their portion was paid. Sir George was so far reconciled to them, before he allowed them any thing, as to solicit the lord-keeper for mr. Donne's re-admission into his place: but the lord-keeper answered, that, "though he was unfeignedly sorry for what he had done, yet it was inconsistent with his place and credit to discharge and re-admit servants, at the request of passionate petitioners."

Walton,
p. 15—18.

During his residence at Pitford, he applied himself with great diligence to the study of the civil and canon laws; and, about this time, was solicited by dr. Morton, afterwards bishop of Durham, to go into orders, and to accept of a benefice, which the dr. would have resigned to him. Mr. Donne declined this offer, for many reasons, but chiefly "because some former irregularities of his life had been too notorious, not to expose him to the censure of the world, and perhaps bring dishonour to the sacred function. Besides, being determined by the best casuists, that God's glory should be the first end, and a maintenance the second motive, to embrace that calling, his present condition was such, that he feared his could not reconcile his conscience to that rule."

Ibid. p. 21
—24.

After the death of sir Francis Wolley, mr. Donne took a house for his wife, and children at Mitcham in Surry, and lodgings for himself near Whitehall in London: where he was much visited and caressed by the nobility, foreign ministers, and other persons of distinction. Some time after he removed his family to London; and sir Robert Drury gave him commodious apartments in his own house in Drury-lane. In April 1610 he was incorporated master of arts in the university of Oxford, having before taken the same degree in Cambridge. About two years afterwards he accompanied sir Robert Drury to Paris, where he is said to have had a most extraordinary vision. Mr. Walton informs us, that, when sir Robert requested him to go, mrs. Donne, who was then with child, and under an ill habit of body, expressed an unwillingness, saying, that "her divining soul boded some ill in his absence:" but, upon sir Robert's being importunate, she at last consented. Two days after their arrival, mr. Donne was left alone in a room, where himself, sir Robert, and some friends had dined together: to which sir Robert returning in an hour,

Wood's
Athen.
Oxon.

as he left, so he found mr. Donne alone, but in such an extasy, and so altered in his countenance, that sir Robert could not look upon him without amazement. He asked him, in God's name, what had befallen him in the short time of his absence : Mr. Donne was not able to answer directly, but, after a long and perplexed pause, at last said, " I have seen a dreadful vision since I saw you : I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders, and a dead child in her arms. This I have seen since I saw you." To which sir Robert answered : " Sure, sir, you have slept since I went out ; and this is the result of some melancholy dream, which I desire you to forget, for you are now awake." Mr. Donne answered : " I cannot be surer that I now live, than that I have not slept since I saw you ; and am as sure, that at her second appearing she stopped, looked me in the face, and vanished." A servant was immediately dispatched to Drury-house, to know, whether mrs. Donne was living, and, if alive, in what condition ; who brought word, that he found and left her very sad and sick in bed, and that, after a long and dangerous labour, she had been delivered of a dead child. And, upon examination, the abortion proved to be on the same day, and about the same hour, that mr. Donne affirmed he saw her pass by him in the room. Mr. Walton observes, that, though he had not this story from mr. Donne himself, yet he had it from a person of honour, and of the strictest intimacy with mr. Donne, who affirmed the truth of it with the most solemn asseverations.

Walton,
p. 29, 30.

Before this journey into France, during his stay there, and after his return, many of the nobility and others solicited the king to confer some secular employment on him : but his majesty, considering him better qualified for the service of the church, did not listen to their application. For, the disputes concerning the oaths of allegiance and supremacy having lately been agitated, our author, by king James's especial command, had written a treatise on that subject, which was printed at London in 1610, in 4to. The king himself had engaged in this controversy, as appears by his works still extant : but, discoursing with mr. Donne upon the subject, he was so pleased with his clearness in stating the objections made to the taking those oaths, and with his answers to them, that he commanded him to draw them up in form, and bring them to him. This mr. Donne performed in the compass of six weeks ; and they were published under the title of " Pseudo-martyr :
" wherein

Donne's
Devotions.

“ wherein out of certain propositions and gradations this conclusion is evicted, that those, who are of the Roman religion in this kingdom, may and ought to take the oath of allegiance.” It is dedicated to the king, with a preface addressed to the priests and jesuits, and to their disciples in this kingdom. His majesty was now very pressing to have him enter into holy orders. Mr. Donne himself has informed us, that “ he almost descended to a persuasion, almost to a solicitation of him to do it.” Desirous however to qualify himself for the sacred function by a closer application to divinity and the sacred languages, he deferred his compliance with the king’s solicitations, till about three years after. He was then ordained by dr. John King, bishop of London, who was his good friend, and had been chaplain to the lord-keep Egerton, at the same time that mr. Donne was his secretary. He was presently after made one of the chaplains in ordinary to his majesty; and, about the same time, attending the king to Cambridge, he was there created doctor in divinity at his majesty’s recommendation. Immediately upon his return from Cambridge, his wife died on the seventh day after the birth of her twelfth child. This calamity, which happened upon the 15th of August 1617, overwhelmed him with grief. “ She left, says mr. Walton, a man of a narrow unsettled estate, and (having buried five) the careful father of seven children then living; to whom he gave a voluntary assurance never to bring them under the subjection of a step-mother: Which promise he kept most faithfully, burying with his tears all his earthly joys in his most dear and deserving wife’s grave; and betook himself to a solitary and retired life.—His first motion from his house was to preach, where his beloved wife lay buried, in St. Clement’s church near Temple-bar, London; and his text was part of the prophet Jeremiah’s Lamentation: LO, I AM THE MAN THAT HAVE SEEN AFFLICTION.”

Walton,
p. 41, 42,
43.

Within the first year of his taking orders, he had fourteen advowsons of benefices offered him; but, being unwilling to leave London, he refused them all, they lying in the country. In the latter end of the year 1617, he was chosen preacher of the society of Lincoln’s-Inn; and two years after, by his majesty’s appointment, attended the earl of Doncaster in his embassy to Germany. In the year 1621, he was made dean of St. Paul’s: and there was something singular in the circumstances of conferring it. The deanery becoming vacant, the king sent for dr. Donne, and ordered him to attend him the
next

next day at dinner. When his majesty was set down, before he had eat any meat, he said, "Dr. Donne, I have invited you to dinner; and though you sit not down with me, yet I will carve to you of a dish, that I know you love well: for, knowing you love London, I do therefore make you dean of Paul's; and when I have dined, then do you take your beloved dish home to your study: say grace there to yourself, and much good may it do you." Soon after, *Ibid.* p. 45. the vicarage of St. Dunstan in the West, and another benefice, fell to dr. Donne, the advowson of the former having been given him by the earl of Dorset, and that of the latter by the earl of Kent; which, together with his deanery, enabled him to live in a manner suitable to him, and to make a proper provision for his children. In 1623-4 he was chosen prolocutor of the convocation; on which occasion he spoke a Latin oration, as his inauguration-speech, which is still extant in the collection of his poems. About the same time he was appointed by the king to preach several occasional sermons, at Paul's Cross, and in other places; when he was represented to his majesty as having fallen in with the general humour of the pulpits, and insinuated fears of the king's inclination to popery. The king sent for him, and gave him an opportunity of justifying himself in his royal presence; which he did so clearly and satisfactorily, that the king said, "he was right glad he rested no longer under the suspicion." Dr. Donne then kneeled down, thanked his majesty, and protested his answer was faithful and free from all collusion; and therefore desired that he might not rise, till as in like cases he always had from God, so he might have from his majesty some assurance, that he stood clear and fair in his opinion. At which the king raised him up from his knees, and protested that he believed him, knowing him to be an honest man, and not doubting of his affection. And then dismissing him, he said to some lords about him, "My doctor is an honest man; and, my lords, I was never better satisfied with an answer, than with that he hath now made me; and I always rejoice, when I think that by my means he became a divine."

Walton,
p. 48, 49.

He was about this time seized with a dangerous sickness, which inclined him to a consumption: but he recovered, and published upon that occasion a book of devotions, which he had composed in his illness. The second edition, printed at London 1624 in 12mo. is intitled, "Devotions upon emergent occasions in several steps of his sickness." He continued in perfect health till the 59th year of his age; when, being

ing with his eldest daughter mrs. Harvey at Abery-Hatch in Essex, in August 1630, he was taken with a fever, which brought on a consumption. However, he returned to London, and preached in his turn at court, as usual, on the first Friday in Lent: upon which occasion his text was, "To God the Lord belong the issues from death." Psal. lxxviii. 20. It was printed at London in 1633, under the title of, "Death's duel; or, A consolation to the soul against the dying life and living death of the body: being his last sermon, and called, by his majesty's household, THE DOCTOR'S OWN FUNERAL SERMON." Dr. Donne died upon the 31st of March 1631, and was buried in the cathedral church of St. Paul, where a monument was erected over him. He was, mr. Walton tells us, "of stature moderately tall, of a stait and equally proportioned body, to which all his words and actions gave inexpressible addition of comeliness. The melancholy and pleasant humours were in him so contempered, that each gave advantage to the other, and made his company one of the delights of mankind. His fancy was inimitably high, equalled only by his great wit, both being made useful by a commanding judgment. His aspect was chearful, and such as gave a silent testimony of a clear knowing soul, and of a conscience at peace with itself. His melting eye shewed, that he had a soft heart, full of noble compassion; of too brave a soul to offer injuries, and too much a Christian not to pardon them in others. He was by nature highly passionate; yet very humane, and of so tender a spirit, that he never beheld the miseries of mankind without pity and relief."

Walton,
p. 77, 78.

Besides the Pseudo-Martyr, and book of Devotions already mentioned, there are extant the following works of dr. Donne.

"1. "Poems;" consisting of songs and sonnets, epigrams, elegies, epithalamiums, satires, letters, funeral elegies, holy sonnets, &c. published at different times. They were printed together in one volume, 12mo, at London 1719, with the addition of elegies upon the author by several persons. Mr. Dryden has very justly given dr. Donne the character of "the

Dedicat. of
his Eleono-
ra.

"greatest wit, though not the greatest poet of our nation:" And, in his dedication of Juvenal to the earl of Dorset, he says, "Donne alone, of all our countrymen, had your talent; but was not happy enough to arrive at your versification. And, were he translated into numbers and English, he would yet be wanting in the dignity of expression.—You equal Donne in the variety, multiplicity, and choice of thoughts:

thoughts: you excel him in the manner and the words. I read you both with the same admiration, but not with the same delight. He affects the metaphysics, not only in his satires, but in his amorous verses, where nature only should reign, and perplexes the minds of the fair sex with nice speculations of philosophy, when he should engage their hearts, and entertain them with the softness of love." A little farther mr. Dryden asks, "Would not Donne's satires, which abound with so much wit, appear more charming, if he had taken care of his words and of his numbers?"

Whether mr. Pope took the hint from this question, or not, is uncertain: but he has shewed the world, that when translated into numbers and English, as mr. Dryden expresses it, they are not inferior to any thing in that kind of poetry.

2. "Paradoxes, problems, essays, characters, &c. To which is added a book of epigrams, written in Latin by the same author, translated into English by J. Maine, D. D. And also Ignatius's Conclave, a satire translated out of the original copy written in Latin by the same author; found lately amongst his own papers." London, 1653, 12mo.

Part of this collection was published at different times before.

3. Three volumes of "sermons," in folio: the first printed in 1640, the second in 1649, the third in 1660. Lord Falkland styles dr. Donne "one of the most witty and most eloquent of our modern divines."

4. "Essays in divinity, &c. being several disquisitions interwoven with meditations and prayers, before he went into holy orders." London, 1651, 12mo; published by his son.

5. "Letters to several persons of honour." London, 1654, 4to, published by his son.

There are several of dr. Donne's letters, and others to him, from the queen of Bohemia, the earl of Carlisle, archbishop Abbot, and Ben Johnson; printed in a book, intitled, "A collection of Letters made by sir Tobie Matthews, knt." 1660, 8vo.

6. "The ancient history of the Septuagint: translated from the Greek of Aristeas, London, 1633, 12mo.

This translation was revised and corrected by another hand, and published in 1685, in 8vo.

7. "ΒΙΑΘΑΝΑΤΟΣ: or, a declaration of that paradox or thesis, that self-homicide is not so naturally a sin, that it may not be otherwise." London, 1644, 1648, &c. 4to.

Mr. Wood tells us, that he had seen the original under the author's own hand in the Bodleian library, dedicated to Edward lord Herbert of Cheshire. Mr. Walton calls this "An exact and laborious treatise; wherein all the laws violated by self-murder are dili-

Discourse of
infallibility,
&c. p. 288.
Lond. 1651.

Athena
Oxon.

Life, &c.
p. 60.

“ gently surveyed and judiciously censured : a treatise written
 “ in his younger years, which alone might declare him then
 “ not only perfect in the civil and canon law, but in many
 “ other such studies and arguments, as enter not into the
 “ consideration of many, that labour to be thought great
 “ clerks, and pretend to know all things.” Among dr.
 Donne’s letters is one to lord Herbert, sent to him with the
 Biathanatos; and another to sir Robert Carre, afterwards
 earl of Ancram, sent with the same book upon the doctor’s
 going into Germany. In this letter he observes, that the
 book was written by him many years before; and “ because,
 “ says he, it is upon a misinterpretable subject, I have always
 “ gone so near suppressing it, as that it is only not burnt.
 “ No hand hath passed upon it to copy it, nor many eyes to
 “ read it: only to some particular friends in both universities,
 “ then when I writ it, I did communicate it; and I remem-
 “ ber I had this answer, that certainly there was a false thread
 “ in it, but not easily found. Keep it, I pray, with the
 “ same jealousy: let any, that your discretion admits to the
 “ sight of it, know the date of it, and that it is a book writ-
 “ ten by Jack Donne, not dr. Donne. Reserve it for me,
 “ if I live; and if I die, I only forbid it the press and the
 “ fire. Publish it not, yet burn it not; but between those
 “ do what you will with it.” These are all the works of
 Donne, that we know for certain to be his. Mr. Wood
 proposes a quære, whether he was the author of a piece in-
 titled, “ A scourge for paper persecutors,” printed in the
 reign of king James I: the running title of which, at the top
 of every page, is “ Papers Complaint.” Besides 120 sermons,
 the publication of which we have already mentioned, he left,
 “ the resultance of 1400 authors, most of them abridged and
 “ analysed with his own hand. All the business likewise that
 “ passed of any public consequence, either in this or any of
 “ our neighbouring nations, he abbreviated either in Latin,
 “ or in the language of that nation, and kept them by him
 “ for useful memorials. So he did the copies of divers let-
 “ ters and cases of conscience, that had concerned his friends,
 “ with his observations and solutions of them, and divers
 “ other matters of importance, all particularly and methodi-
 “ cally digested by him.”

Life, p. 60.

Dr. Donne had a son John Donne, who was educated at
 Westminster school, and removed from thence to Christ-
 church in Oxford in the year 1622. Afterwards he travelled
 abroad,

abroad, and took the degree of doctor of laws at Padua in Italy; and, on the 30th of June 1638, was incorporated in the same degree in the university of Oxford. He died in 1662, and was buried in the church-yard of St. Paul Covent-Garden. Mr. Wood tells us, that “ he was no better all his life-time than an atheistical buffoon, a banterer, and a person of over free thoughts, yet valued by Charles II; that he was a man of sense and parts; and that, besides some writings of his father, he published several frivolous trifles under his own name: among which is ‘ The humble petition of Covent-Garden against dr. John Baber a physician, anno 1662.” Athen. Ox.

DOUSA (JANUS) a very great and learned man, was born of a noble family at Nortwick in Holland, upon the 5th of December, in the year 1545. He lost his parents when he was very young, and was sent to several schools, to one at Paris among the rest, where he made a great progress in Greek and Latin learning. When he had finished his education, he returned to his own country, and married; and though he was scarcely grown up, he applied himself to affairs of state, and was soon made a curator of the banks and ditches, which post he held above twenty years, and then resigned it. But Doussa was not only a scholar and a statesman, but likewise a soldier; and he behaved himself so well in that capacity at the siege of Leyden in the year 1574, that the prince of Orange thought he could commit the government of the town to none so properly as to him. In the year 1575, the university was founded there, and Janus Doussa made first curator of it; which place he was very fit for, as well on account of his learning, as for his other deserts. His learning was indeed prodigious; and he had such a memory, that he could at once give an answer to any thing that was asked him, relating to ancient or modern history, or, in short, to any branch of literature. He was, says Melchior Adam, and Thuanus says the same, a kind of a living library; the Varro of Holland, and the oracle of the university of Leyden. His genius lay principally towards poetry, and his various productions in that way were numerous; and what seems remarkable enough, he composed the Annals of his own country, which he had collected from the public archives, in verse. He wrote also a great many things in the critical way, and published notes and observations upon Horace, Sallust, Plautus, Petronius, Catul-

lus, Tibullus, &c. His moral qualities are said to have been no less meritorious, than his intellectual and literary; for he was modest, humane, benevolent and open. He was admitted into the supreme assembly of the nation, where he kept his seat, and discharged his office worthily, for the last thirteen years of his life. He died in the year 1604, and his funeral oration was made by Daniel Heinsius.

He left four sons behind him; the eldest of which, Janus Doufa, would, if he had lived, been a more extraordinary man than his father. Joseph Scaliger calls him the ornament of the world; and says, that in the flower of his age he had reached the same maturity of wisdom and erudition, as others might expect to reach after a whole life spent in study. Grotius also assures us, in the 7th book of his *Annals*, that his poems exceeded those of his father; and that he assisted his father in composing the '*Annals of Holland*.' He was born in the year 1572, and before he was well out of his infancy, became, through the great care his father took of him, not only a good linguist and poet, but also a good philosopher and mathematician. To all this he afterwards added an exquisite knowledge of the civil law and of history. Besides a great many poems, which he composed in a very tender age, we have notes and observations which he made upon several Latin poets. Those upon Plautus were the products of his sixteenth year; and he was not above nineteen, when he published his book '*De rebus cœlestibus*,' and his panegyric upon a shadow. His commentaries upon Catullus, Tibullus, and Propertius, were published the same year. His extraordinary fame and merit caused him to be made preceptor to the prince of Orange, and afterwards first librarian of the university of Leyden. He died at the Hague, in his return from Germany; very immaturity; for his death happened in the year 1597, when he had not quite compleated his twenty-sixth year.

Doufa's three other sons, George, Francis, and Theodorus, were all of them men of learning, though not so much above the common size, as Janus was. George was a good linguist; travelled to Constantinople; and published a relation of his journey, with several inscriptions which he found there and elsewhere. Also, in the year 1607, he printed George Cedrenus's book, intitled, '*De originibus urbis Constantinopolitanæ*,' with Meursius's notes upon it. Francis was far from wanting learning: for, in the year 1600, he published the epistles of Julius Cæsar Scaliger; his annotations upon Aristotle's history of animals; and some fragments of Lucilius

Lucilius with notes of his own upon them. Theodorus, lord of Barkenstyen, published the chronicon of George Logotheta with notes, in the year 1614; and in the year 1638, wrote a treatise, called, ‘Farrago ethica variarum linguarum, variorumque auctorum, &c.

DRABICIUS (NICHOLAS) a celebrated enthusiast, was born about the year 1587, at Stransnitz in Moravia, Bayle’s dict. where his father was burgomaster. He was admitted minister in the year 1616, and exercised his function at Drakotutz; and, when he was obliged to seek a retreat in foreign countries, on account of the severe edicts of the emperor against the Protestant religion, he retired to Leidnitz, a town in Hungary, in the year 1629. Having no hopes of being restored to his church, he turned woollen-draper; in which occupation his wife, who was the daughter of one, was of great service to him. Afterwards he forgot the decorum of his former character so much, that he became a hard drinker; but the other ministers, justly scandalized at his conduct, informed their superiors of it, who in a synod which was called in Poland, examined into the affair. Here it was resolved, that Drabicius should be suspended from the ministry, if he did not live in a more edifying manner: and this obliged him to behave himself with more decency.

When he was upwards of fifty years of age, he commenced a prophet. He had his first vision in the night of the 23d of February 1638, and the second in the night of the 23d of January 1643. The first vision promised him in general great armies from the north and east, which should crush the house of Austria; the second declared particularly, that Ragotski, prince of Transylvania, should command the army from the east, and ordered Drabicius to inform his brethren, that God was about to restore them to their own country, and to revenge the injuries done to his people; and that they should prepare themselves for this deliverance by fasting and prayer. He received orders to write down what had been revealed to him; and to begin in the manner of the ancient prophets, Comenius, hist. Revelat. p. 141. “The word of the Lord came unto me.” His visions, however, were not paid much regard to at present. These two first were followed by a great many others in the same year 1643; and there was one, which ordered, that he should open the whole affair to Comenius, who was then at Elbing in Prussia. One of his visions in 1644 assured him, that the Ibid. p. 145. imperial troops should not destroy the refugees. They com-

mitted great ravages upon the territories of Ragotski, plundered the town of Leidnitz, and besieged the castle. Drabicius shut himself up there, and did not depend so intirely upon the divine assurances, as to think human means unnecessary. He even set his hand to the work: "he would not only be present," says Comenius, who blames him for it, "but also fire one of the cannon himself; whereas it would have been more proper for him to have been in a corner, and to have applied himself to prayer. But the imprudent zeal of this new Peter, presuming to defend the Lord with the material sword, was chastised by the Lord himself, who permitted part of the flame to recoil upon his face, and to hurt one of his eyes. The imperialists raised the siege; but soon after besieged the place again, and took it. The refugees were plundered, and Drabicius fell into the hands of the imperialists. This did not prevent him from going to Ragotski, and telling him, in August 1645, that God commanded him to destroy the house of Austria and the pope; and, that "if he refused to attack that nest of vipers, he would draw down upon his family a general ruin, which should not spare even him that pisseth against the wall." The prince already knew, that Drabicius had assumed the character of a prophet: for Drabicius, according to the repeated orders, which he had received in his extasies, had sent him a copy of his revelations, which Ragotski threw into the fire. The death of that prince, which happened in October 1647, plunged Drabicius into extreme sorrow; who was in the utmost fear, lest his revelations should vanish into smoke, and himself be exposed to ridicule. But he had one extatic consolation, which reanimated him; and that was, that God would send him Comenius, to whom he should communicate his writings. Comenius, having business in Hungary in 1650, saw Drabicius there, and his prophecies; and made such reflections as he thought proper, upon the vision's having for three years before promised Drabicius, that he should have Comenius for a coadjutor. Must it not seem strange, that Ragotski, being urged by Drabicius to make war against the emperor, and by his mother to continue in peace with him, could not tell what to do, being attacked on both sides with terrible threats? Drabicius denounced against him the judgments of the Almighty, in case of peace; and his mother threatened him with her curse, in case of war. Should not the prince have followed where reason and good policy would have led, and have left these mad people to have raved as long as they

Ibid.

Ibid.

Ibid. p. 146.

Ibid. p. 148.

they pleased, each in their own way? He sat down however in the utmost perplexity, recommended himself to the prayers of Drabicius and Comenius, and kept himself quiet till his death, which happened upon the 4th of February 1652. Ibid. p. 159.

In June 1654, Drabicius was restored to his ministry, and his visions presented themselves more frequently than ever; ordering from time to time, that they should be communicated to his coadjutor Comenius, that he might publish them to all nations and languages, and particularly to the Turks and Tartars. Comenius found himself embarrassed between the fear of God, and that of men: he was apprehensive, that by not printing the revelations of Drabicius he should disobey God, and that by printing them he should expose himself to the ridicule and censure of men. He took a middle way: he resolved to print them, and not to distribute the copies; and upon this account, he intitled the book, *Lux in tenebris*, that is, "Light in darkness." But his resolution to conceal this light under a bushel did not continue long: it gave way to two remarkable events, which were taken for a grand crisis, and the unravelling of the mystery. One of these events was the irruption of Ragotski into Poland: the other the death of the emperor Ferdinand III. But these events, far from answering the predictions, served only to confound them. Ragotski perished in his descent upon Poland; and Leopold, king of Hungary, was elected emperor in the room of his father Ferdinand III: by which election, the house of Austria was almost restored to its former grandeur, and the Protestants in Hungary absolutely ruined. Drabicius was the greatest sufferer by this; for the court of Vienna, being informed that he was the person who sounded the trumpet against the house of Austria, sought means to punish him, and, as it is said, succeeded in it. What became of him, we cannot learn: some say, that he was burnt for an impostor and false prophet, others, that he died in Turkey, whither he had fled for refuge: but neither of these accounts is certain. Ibid. p. 179.

The *Lux in tenebris* was printed by Comenius at Amsterdam in the year 1657; and contains not only the revelations of our Drabicius, but those also of Christopher Kotterus, and of Christina Poniatovia. Comenius published an Abridgement of it in the year 1660, with this title, *Revelationum divinarum in usum sæculi nostri factarum epitome*: that is, "An epitome of the divine revelations communicated for the use of this our age." He reprinted the whole work, with this title, *Lux e tenebris novis radiis aucta, &c.* that is, "Light
" out

‘ out of darkness, augmented with new rays,’ &c. these new rays were a sequel of Drabicius’s revelations, which extended to the year 1666.

Stowe’s an-
nals, p. 807.

D R A K E (Sir FRANCIS) one of our most distinguished naval heroes, who flourished in the reign of queen Elizabeth, was the son of Edmund Drake, a sailor, and born near Tavistock in Devonshire, in the year 1545. He was brought up at the expence, and under the care, of sir John Hawkins, who was his kinsman; and, at the age of eighteen, was purser of a ship trading to Biscay. At twenty, he made a voyage to Guiney; and at twenty-two, had the honour to be made captain of the Judith. In that capacity, he was in the harbour of St. John de Ulloa, in the gulph of Mexico, where he behaved most gallantly in the glorious actions under sir John Hawkins, and returned with him to England with great reputation, though not worth a groat. Upon this, he projected a design against the Spaniards in the West-Indies; which he no sooner published, than he had volunteers enough ready to accompany him. In 1570, he made his first expedition with two ships; and the next year with one only, in which he returned safe, if not with such advantages as he expected. He made another expedition in 1572, wherein he did the Spaniards some mischief, and gained considerable booties. In these expeditions he was much assisted by a nation of Indians, who then were, and have been ever since, engaged in perpetual wars with the Spaniards. The prince of these people was named Pedro, to whom captain Drake presented a fine cutlass from his side, which he saw the Indian greatly admired. Pedro, in return, gave him four large wedges of gold, which Drake threw into the common stock, with this remarkable expression, that “ he thought it but just, that such “ as bore the charge of so uncertain a voyage on his credit, “ should share the utmost advantages that voyage produced.” Then embarking his men, with all the wealth he had obtained, which was very considerable, he bore away for England, where he arrived in August 1573.

His success in this expedition, joined to his honourable behaviour towards his owners, gained him a high reputation; and the use he made of his riches still a greater. For, fitting out three stout frigates at his own expence, he sailed with them into Ireland; where, under Walter earl of Essex, the father of the famous unfortunate earl, he served as a volunteer, and did many glorious actions. After the death of his noble

noble patron, he returned into England; where sir Christopher Hatton, vice-chamberlain to queen Elizabeth, privy-counsellor, and a great favourite, introduced him to her majesty, and procured him countenance and protection at court. By this means he acquired a capacity of undertaking that grand expedition, which will render his name immortal. The first thing he proposed was a voyage into the South-seas through the Streights of Magellan, which was what hitherto no Englishman ever attempted. The project was well received at court: the queen furnished him with means; and his own fame quickly drew together a force sufficient. The fleet, with which he sailed on this extraordinary undertaking, consisted only of five small vessels, compared with modern ships, and no more than 164 able men. He sailed from England on the 13th of December 1577, on the 25th fell in with the coast of Barbary, and on the 29th with Cape Verd. March the 13th, he passed the equinoctial, made the coast of Brazil on the 5th of April, and entered the river de la Plata, where he lost the company of two of his ships; but meeting them again, and taking out their provisions, he turned them adrift. On the 29th of May he entered the port of St. Julian's, where he continued two months, for the sake of laying in provisions: on the 20th of August he entered the Streights of Magellan; and on the 25th of September passed them, having then only his own ship. On the 25th of November he came to Machao, which he had appointed for a place of rendezvous, in case his ships separated: but captain Winter, his vice-admiral, having repassed the Streights, was returned to England. Thence he continued his voyage along the coasts of Chili and Peru, taking all opportunities of seizing Spanish ships, and attacking them on shore, till his crew were sated with plunder; and then, coasting North-America to the height of 48 degrees, he endeavoured to find a passage back into our seas on that side, but could not. However, he landed, and called the country New Albion, taking possession of it in the name and for the use of queen Elizabeth; and, having careened his ship, set sail from thence, on the 29th of September 1579, for the Moluccas. He is supposed to have chosen this passage round, partly to avoid being attacked by the Spaniards at a disadvantage, and partly from the lateness of the season, whence dangerous storms and hurricanes were to be apprehended. On the 13th of October, he fell in with certain islands, inhabited by the most barbarous people he had met with in all his voyage: and, on the 4th of November,

ber, he had sight of the Moluccas, and, coming to Ternate, was extremely well received by the king thereof, who appears, from the most authentic relations of this voyage, to have been a wise and polite prince. On the 10th of December, he made Celebes, where his ship unfortunately ran upon a rock the 9th of January following; from which, beyond all expectation, and in a manner miraculously, they got off, and continued their course. On the 16th of March, he arrived at Java Major, and from thence he intended to have directed his course to Malacca; but found himself obliged to alter his purpose, and to think of returning home. On the 25th of March 1580, he put this design in execution; and, on the 15th of June, he doubled the Cape of Good Hope, having then on board fifty-seven men, and but three casks of water. On the 12th of July, he passed the Line, reached the coast of Guinea on the 16th, and there watered. On the 11th of September, he made the island of Tercera; and, on the 3d of November, entered the harbour of Plymouth. This voyage round the globe was performed in two years and about ten months.

His success in this voyage, and the immense mass of wealth he brought home, raised much discourse throughout the kingdom; some highly commending, and some as loudly decrying him. The former alledged, that his exploit was not only honourable to himself, but to his country; that it would establish our reputation for maritime skill in foreign nations, and raise an useful spirit of emulation at home; and that, as to the money, our merchants having suffered much from the faithless practices of the Spaniards, there was nothing more just, than that the nation should receive the benefit of Drake's reprisals. The other party alledged, that, in fact, he was no better than a pirate; that, of all others, it least became a trading nation to encourage such practices; that it was not only a direct breach of all our late treaties with Spain, but likewise of our old leagues with the house of Burgundy; and that the consequences would be much more fatal, than the benefits reaped from it could be advantageous. Things continued in this uncertainty during the remainder of the year 1580, and the spring of the succeeding year. At length they took a turn in favour of Drake: for, on the 4th of April 1581, her majesty, going to Deptford, went on board his ship; where, after dinner, she conferred on him the honour of knighthood, and declared her absolute approbation of all he had done. She likewise gave directions for the preservation of his

his ship, that it might remain a monument of his own and his country's glory. Mr. Camden, in his *Britannia*, has taken notice of an extraordinary circumstance relating to this ship of Drake's, where, speaking of the shire of Buchan in Scotland, he says: "It is hardly worth while to mention the clayks, a sort of geese, which are believed by some with great admiration, to grow upon trees on this coast, and in other places, and, when they are ripe, to fall down into the sea, because neither their nests nor eggs can any where be found. But they, who saw the ship, in which sir Francis Drake sailed round the world, when it was laid up in the river Thames, could testify, that little birds breed in the old rotten keels of ships, since a great number of such, without life and feathers, stuck close to the outside of the keel of that ship." But to proceed: This celebrated ship, which had been contemplated many years at Deptford, at length decaying, it was broke up; and a chair, made out of the planks, was presented to the university of Oxford: Upon which the famous Abraham Cowley wrote the following verses:

"To this great ship, which round the world has run,
 "And match'd in race the chariot of the sun;
 "This Pythagorean ship (for it may claim,
 "Without presumption, so deserv'd a name,
 "By knowledge once, and transformation now)
 "In her new shape this sacred port allow.
 "Drake and his ship could not have wish'd, from fate,
 "An happier station, or more bless'd estate:
 "For, lo! a seat of endless rest is given
 "To her in Oxford, and to him in heaven,

Works, Vol. II.

In the year 1585, he sailed with a fleet to the West-Indies, and took the cities of St. Jago, St. Domingo, Carthagena, and St. Augustin. In 1587, he went to Lisbon with a fleet of thirty sail; and, having intelligence of a great fleet assembled in the bay of Cadiz, which was to have made part of the armada, he with great courage entered that port, and burnt there upwards of ten thousand tons of shipping: which he afterwards merrily called, "burning the king of Spain's beard." In 1588, when the armada from Spain was approaching our coasts, sir Francis Drake was appointed vice-admiral under Charles lord Howard of Effingham, high-admiral of England, where

Bacon's
 works, vol.
 iii. P. 523.

where fortune favoured him as remarkably as ever: for he made prize of a very large galleon, commanded by don Pedro de Valdez, who was reputed the projector of this invasion. This lucky affair happened in the following manner: On the 22d of July, sir Francis observing a great Spanish ship, floating at a distance from both fleets, sent his pinnace to summon the commander to yield. Valdez replied, with much Spanish solemnity, that they were four hundred and fifty strong, that he himself was don Pedro, and stood much upon his honour, and thereupon propounded several conditions, upon which he was willing to yield: but the vice-admiral replied, that he had no leisure to parley, but if he thought fit instantly to yield he might, if not, he should soon find that Drake was no coward. Pedro, hearing the name of Drake, immediately yielded, and, with forty-six of his attendants came aboard Drake's ship. This don Pedro remained above two years sir Francis Drake's prisoner in England; and, when he was released, paid him for his own and his captains liberties, a ransom of 3500*l*. Drake's soldiers were well recompensed with the plunder of this ship: for they found in it 55000 ducats of gold, which was divided among them.

In the mean time it must not be dissembled, in regard to the expedition in general, that, through an oversight of Drake's, the admiral ran the utmost hazard of being taken by the enemy. For Drake, being appointed, the first night of the engagement, to carry lights for the direction of the English fleet, was led to pursue some hulks belonging to the hanse-towns, and so neglected it; which occasioned the admiral's following the Spanish lights, and remaining almost in the center of their fleet till morning. However, his succeeding services sufficiently atoned for this mistake, the greatest execution done on the flying Spaniards being performed by the squadron under his command. It is remarkable, that the Spaniards, notwithstanding their loss was so great, and their defeat so notorious, took great pains to propagate false stories, which in some places gained so much credit as to hide their shame. This provoked the English, and none more than Drake, who boldly withstood their lyes in the following manner: " They
 " were not ashamed, says he, to publish, in sundry languages,
 " in print, great victories in words, which they pretended to
 " have obtained against this realm; and spread the same in a
 " most false sort over all parts of France, Italy, and else-
 " where. When, shortly after, it was happily manifested in
 " very deed to all nations, how their navy, which they ter-
 " med

“ med invincible, consisting of 140 sail of ships, not only of
 “ their own kingdom, but strengthened with the greatest ar-
 “ gories, Portugal caracks, Florentines, and large hulks of
 “ other countries, were, by thirty of her majesty’s own ships
 “ of war, and a few of our own merchants, by the wise, va-
 “ liant, and advantageous conduct of the lord Charles How-
 “ ard, high-admiral of England, beaten and shuffled together
 “ even from the Lizard in Cornwall, first to Portland, where
 “ they shamefully left don Pedro de Valdez with his mighty
 “ ship; from Portland to Calais, where they lost Hugh de
 “ Moncado, with the gallies of which he was captain; and
 “ from Calais, driven with squibs from their anchors, were
 “ chased out of the sight of England, round about Scotland
 “ and Ireland. Where, for the sympathy of their religion,
 “ hoping to find succour and assistance, a great part of them
 “ were crushed against the rocks; and those others that landed,
 “ being very many in number, were notwithstanding broken,
 “ slain, and taken; and so sent from village to village, cou-
 “ pled in halters, to be shipped into England, where her ma-
 “ jesty, of her princely and invincible disposition, disdain-
 “ ing to put them to death, and scorning either to retain or en-
 “ tertain them, they were all sent back again to their coun-
 “ tries, to witness and recount the worthy atchievement of
 “ their invincible and dreadful navy. Of which the number
 “ of soldiers, the fearful burden of their ships, the comman-
 “ ders names of every squadron, with all their magazines of
 “ provisions, were put in print, as an army and navy irresisti-
 “ ble and disdain-
 “ ing prevention: with all which their great
 “ terrible ostentation, they did not, in all their sailing round
 “ about England, so much as sink or take one ship, bark,
 “ pinnace, or cock-boat of ours, or ever burnt so much as one
 “ sheepest on this land.” We have been at the pains of
 transcribing this, to shew the reader that Drake carried a pen
 as well as a sword, which he knew how to draw upon occa-
 sion; and, to say the truth, we do not remember to have seen,
 within so narrow a compass, a more full, a more perspicuous,
 a more spirited relation, than this. It may be proper to ob-
 serve, that a little before this formidable Spanish armament
 put to sea, the ambassador of his catholic majesty had the con-
 fidence to propound to queen Elizabeth, in Latin verse, the
 terms upon which she might hope for peace; which, with an
 English translation by dr. Fuller, we will insert in this place,
 because Drake’s expedition to the West-Indies makes a part
 of this message. The verses are these:

Strype’s
 Annals,
 vol. iii.
 p. 531.

Te

Te veto ne pergas bello defendere Belgas :
 Quæ Dracus eripuit nunc restituantur oportet :
 Quas pater evertit jubeo te condere cellas :
 Relligio Papæ fac restituantur ad unguem.

“ These to you are our commands,
 “ Send no help to th’ Netherlands :
 “ Of the treasure took by Drake,
 “ Restitution you must make :
 “ And those abbies build anew,
 “ Which your father overthrew :
 “ If for any peace you hope,
 “ In all points restore the pope.”

The queen’s extempore return.

Ad Græcas, bone rex, fient mandata calendas.

“ Worthy king, know this your will,
 “ At Latter-Lammas we’ll fulfil.

In the year 1589, sir Francis Drake commanded as admiral the fleet sent to restore don Antonio, king of Portugal, the command of the land-forces being given to sir John Norris : but they were hardly got to sea, before the commanders differed; and so the attempt proved abortive. The war with Spain continuing, a more effectual expedition was undertaken by sir John Hawkins and sir Francis Drake, against their settlements in the West Indies, than had hitherto been made during the whole course of it : but the commanders here again not agreeing about the plan, this also did not turn out so successfully as was expected. All difficulties, before these two last expeditions, had given way to the skill and fortune of sir Francis Drake ; which probably was the reason, why he did not bear these disappointments so well, as he otherwise would have done. A strong sense of them is supposed to have thrown him into a melancholy, which occasioned a bloody flux ; and of this he died on board his own ship, near the town of Nombre de Dios in the West Indies, on the 28th of January 1595-6. “ He conceived, says a certain writer, “ that expectation, a merciless usurer, computing each day “ since his departure, exacted an interest and return of honour and profit, proportionable to his great preparations, “ and transcending his former achievements. He saw, that “ all

“ all the good, which he had done in this voyage, consisted in
 “ the evil he had done to the Spaniards afar off, whereof
 “ he could present but small visible fruits in England. These
 “ apprehensions accompanying, if not causing, the disease of
 “ the flux, wrought his sudden death; and sickness did not
 “ so much untie his cloaths, as sorrow did rend at once the
 “ robe of his mortality asunder. He lived by the sea, died on
 “ it, and was buried in it.” His death was lamented by the
 whole nation, and particularly by his countrymen, who had
 great reason to love him from the circumstances of his private
 life, as well as to esteem him in his public character. He
 was elected burgeses for the town of Bossiney, alias Tintagal,
 in the county of Cornwall, in the 27th parliament of queen
 Elizabeth; and for Plymouth in Devonshire, in the 35th of
 the same reign. This town had very particular obligations to
 him: for, in the year 1587, he undertook to bring water into
 it, through the want of which, till then, it had been grie-
 vously distressed; and he performed it by conducting thither a
 stream from springs at eight miles distance, that is to say, in a
 strait line: for in the manner he brought it, the course of it
 runs upwards of twenty miles.

Fuller's
Holy State,
p. 130.

Sir Francis Drake was low of stature but well set; had a
 broad open chest, a very round head, his hair of a fine brown,
 his beard full and comely; his eyes large and clear, of a fair
 complexion, with a fresh, chearful, and very engaging coun-
 tenance. As navigation had been his whole study, so he un-
 derstood it thoroughly, and was a perfect master in every
 branch, especially in astronomy, and in the application thereof
 to the art of sailing. He had the happiness to live under the
 reign of a princess, who never failed to distinguish merit,
 and, what is more, to reward it. He was always her fa-
 vourite; and she gave an uncommon proof of it, in regard to
 a quarrel he had with his countryman sir Bernard Drake,
 whose arms sir Francis assuming, the other was so provoked at
 it, that he gave him a box on the ear. Upon this, the queen
 took up the quarrel, and gave sir Francis a new coat, which
 is thus emblazoned: “ sable a fess wavy between two pole
 “ stars argent,” and for his crest, “ a ship on a globe under
 “ ruff,” held by a cable, with a hand out of the clouds,
 over it this motto, “ auxilio divino;” underneath, “ sic parvis
 “ magna;” in the rigging whereof is hung up by the heels
 “ a wivern, gules”; which was the arms of sir Bernard
 Drake. Her majesty's kindness however did not extend be-

Stowe's
Annals, p.
808.

Fuller and
Stowe.

Prince's
Worthies of
Devonshire,
p. 245.

yond the grave; for she suffered his brother Thomas Drake, whom he made his heir, to be prosecuted for a pretended debt to the crown; which prosecution hurt him a good deal. It is indeed true, that sir Francis died without issue, but not a bachelor, as some authors have written; for he left behind him a widow, Elizabeth, daughter and sole heiress of sir George Sydenham in the county of Devon, knight, who afterwards married William Courteney, Esq; of Powderham Castle in the same county.

Prince,
p. 244.
English Ba-
ronetage,
vol. I. P.
531.

D R A K E (JAMES) a celebrated political writer and physician, was born at Cambridge, in the year 1667; and, at seventeen years of age, was admitted a member of that university, where he soon distinguished himself by his uncommon parts and ingenuity. Some time before the revolution, he took a bachelor of arts degree, and after that a master's; but, going to London in the year 1693, and discovering a particular genius to the study of physic, he was encouraged in the pursuit of it by sir Thomas Millington, and the most eminent members of the college of physicians. In the year 1696, he took the degree of doctor in that faculty: and was soon after elected fellow of the royal society, as likewise of the college of physicians. But whether his own inclination led him, or whether he did it purely to supply the defects of a fortune, which was not sufficient to keep him a proper equipage as a physician in town, he applied himself to writing for the booksellers. In the year 1697, he was concerned in the publication of a pamphlet, intitled, "Commendatory verses upon the author of Prince Arthur and King Arthur." In 1702, he published in 8vo. "The history of the last parliament, begun at Westminster the 10th day of February in the 12th year of king William, A. D. 1700." This created him some trouble: for the house of lords, thinking it reflected too severely on the memory of king William, summoned the author before them in May 1702, and ordered him to be prosecuted by the attorney-general; who brought him to a trial, at which he was acquitted the year following. The passage that gave offence is in the preface, and runs thus: "And perhaps there was a third thing in prospect, of deeper reach than all these, which was, that should it have pleased God, for our sins, to have snatched from us the king, of a sudden, by chance of war, or other fatal accident, during the tumult of arms abroad, and the civil disorders they had
" raised

“ raised amongst us at home, and a numerous, corrupt, and
 “ licentious party throughout the nation, from which the
 “ house of commons was sometimes not free : they might en-
 “ tertain hopes, from the advantage of being at the helm,
 “ and the assistance of their rabble, to have put in practice
 “ their own schemes; and to have given us a new model of
 “ government of their own projection ; and so to have pro-
 “ cured to themselves a lasting impunity, and to have mounted
 “ their own beast the rabble, and driven the sober part of the
 “ nation like cattle before them. That this is no conjecture,
 “ will readily appear to any considering persons, from the
 “ treatment her royal highness the princess of Denmark, the
 “ heiress apparent to the crown, met with all along from them
 “ and their party. They were not contented to shew her a
 “ constant neglect and slight themselves, but their whole
 “ party were instructed, not to treat her with disrespect, but
 “ with spite. They were busy to traduce her with false and
 “ scandalous aspersions ; and so far they carried the affront,
 “ as to make her at one time the common subject of the tittle-
 “ tattle of almost every coffee-house and drawing-room ;
 “ which they promoted with as much zeal, application, and
 “ venom, as if a bill of exclusion had then been on the anvil,
 “ and these were the introductory ceremonies.”

In the year 1704, being dissatisfied with the rejection of the
 bill to prevent occasional conformity, and with the disgrace of
 some of his friends who were sticklers for it, he wrote, in
 concert with mr. Poley, member of Parliament for Ipswich,
 “ The Memorial of the church of England : humbly offered
 “ to the consideration of all true lovers of our church and
 constitution,” in 8vo. The lord treasurer Godolphin, and
 the other great officers of the crown in the Whig interest,
 therein severely reflected on, were so highly offended at the
 publication of it, that they represented it to the queen as an
 insult upon her honour, and intimation that the church was in
 danger under her administration. Accordingly, her majesty
 took notice of it, in her speech to the ensuing parliament,
 upon the 27th of October 1705 ; and was addressed by both
 houses upon that occasion. Soon after, the queen, at the pe-
 tition of the house of commons, put out a proclamation for
 discovering the author of the Memorial : but no discovery
 could be made. The parliament was not the only body, that
 shewed their resentment to this book ; for, on the 31st of
 August, the grand jury of the city of London having presented
 it at the sessions, as a false, scandalous, and traitorous libel,

it was forthwith burnt in the sight of the court then sitting, and the Tuesday following before the Royal Exchange, by the hands of the common hangman. But though dr. Drake then escaped, yet as he was very much suspected of being the author of that book, and had rendered himself obnoxious upon other accounts to some persons then in power, occasions were sought to ruin him if possible : and a news-paper, he was publishing at that time under the title of *Mercurius Politicus*, afforded his enemies the pretence they wanted. For they, taking exception at some passages therein, prosecuted him in the Queen's-bench in the beginning of the year 1706. His case was argued at the bar of that court on the 30th of April ; when, upon a flaw in the information, the trial was adjourned, and in November following the doctor was acquitted ; but the government brought a writ of error. The severity of this prosecution, joined to repeated disappointments and ill usage from some of his party, is supposed to have flung the doctor into a fever, of which he died at Westminster, on the 2d of March 1706-7, not without violent exclamations against the rigour of his prosecutors.

Besides the performances already mentioned, he made an English translation of Herodotus, which was never published. He wrote a comedy, called, "The Sham-Lawyer, or the "Lucky Extravagant : " which was acted at the theatre royal in 1697. It is chiefly borrowed from two of Fletcher's plays, namely, the Spanish Curate, and Wit without Money. He was the editor of " *Historia Anglo-Scotica* : or, an impartial " history of all that happened between the kings and king- " doms of England and Scotland, from the beginning of the " reign of William the Conqueror to the reign of queen Eli- " zabeth." Lond. 1703, 8vo. In the dedication he says, that, " upon a diligent revisal, in order if possible to discover " the name of the author, and the age of his writing, he " found, that it was written in, or at least not finished till, " the time of king Charles I : " But he says nothing more of the manuscript, nor how it came into his hands. But whatever merit there might be in dr. Drake's political writings, or however they might distinguish him in his life-time, he is chiefly known now by his medical works : by that " *New " system of anatomy* " particularly, which was finished a little before his decease, and published in 1707, with a preface by W. Wagstaffe, M. D. and reader of anatomy at Surgeons-hall. Dr. Wagstaffe tells us, that dr. Drake " eminently " excelled in giving the rationale of things, and inquiring
" into

“ into the nature and causes of phænomena.—He does not,
 “ says he, behave himself like a mere describer of the parts,
 “ but like an unprejudiced inquirer into nature, and an ab-
 “ solute master of his profession. And if dr. Lower has been
 “ so much and so deservedly esteemed for his solution of the
 “ systole of the heart, dr. Drake, by accounting for the dia-
 “ stole, ought certainly to be allowed his share of reputation,
 “ and to be admitted as a partner of his glory.” A second
 edition of this work was published in 1717, in two volumes in
 8vo; and an appendix in 1728, in 8vo, which is usually
 bound up with the second volume. The plates, which are
 very numerous, are accurately drawn and well engraved.
 They are taken; some of them, from Swammerdam. Dr.
 Drake put notes to the English translation of Le Clerc’s history
 of physic, printed at London in 1699, 8vo: and there is also,
 in the Philosophical Transactions, “ A discourse of his con-
 “ cerning some influence of respiration on the motion of the No. 281.
 “ heart hitherto unobserved.”

“ The Memorial of the church of England,” &c. was re-
 printed in 8vo, in the year 1711: to which is added, an in-
 troduutory preface, containing the life and death of the author;
 from which this present account is chiefly drawn.

DRAYTON (MICHAEL) an eminent English poet,
 was born at Harshull, in the parish of Atherston in the county
 of Warwick, in the year 1563. His family was ancient, and
 originally descended from the town of Drayton in Leicester-
 shire, which gave name to his progenitors, as a learned an-
 tiquary of his acquaintance has recorded: but his parents re-
 moving into Warwickshire, our poet was born there. When
 he was but ten years of age, he appears to have been page to
 some person of honour, as we collect from his own words: and,
 for his learning at that time, it appears pretty evidently in the
 same place, that he could then construe his Cato, and some other
 little collections of sentences. It appears too, that he was then
 anxious to know, “ what kind of strange creatures poets were?”
 and desired his tutor of all things, that if possible “ he would
 make him a poet.” He was some time a student in the univer-
 sity of Oxford; and though we do not find, that he took any
 degree there, yet it is conceived, that mr. Wood ought to have
 given him a place among the Oxford writers, from the authority
 of our poet’s intimate acquaintance sir Aston Cokain, in the
 following lines:

Burton’s description
 of Leicester-
 shire. In the town of
 Drayton.

Drayton’s elegies. In
 his epistle to Henry Rey-
 nolds, of poets and
 poetry.

Choice poems, &c.
 by sir Aston
 Cokain. Lond. 1669,
 8vo.

- " Oxford, our other academy, you
 " Full worthy must acknowledge of your view ;
 " Here smooth-tongu'd Drayton was inspired by
 " Mnemosyne's manifold progeny. "

In the year 1588, he seems, from his own description of the Spanish invasion, to have been a spectator at Dover of its defeat ; and might possibly be engaged in some military post or employment there, as we find some mention of his being well spoken of by the gentlemen of the army. He took delight very early, as we have seen, in the study of poetry ; and was eminent for his talent in this way, nine or ten years before the death of queen Elizabeth, if not something sooner. In the year 1593, he published a collection of pastorals, under the title of, " Idea : the shepherd's garland, fashioned in nine " eclogues ; with Rowland's sacrifice to the nine musus." 4to, dedicated to mr. Robert Dudley. This " Shepherd's gar- " land" is the same with what was afterwards reprinted with emendations by our author in 1619, folio, under the title of " Pastorals, containing eclogues : with the man in the " moon." It is remarkable, that the folio edition of Dray- ton's works, printed at London in 1748, though the title- page professes to give them all, does not contain this part of them. Soon after he published some of those grave and weighty poems, which have rendered him most memorable, and best supported his fame with posterity. His " Barons " wars" and " England's heroical epistles" ; his " Down- " falls of Robert of Normandy, Matilda and Gaveston" ; were all written before the year 1598 : for which, and for his personal qualifications, he was highly celebrated at that time, and distinguished not only as a great genius, but as a good man. He was exceedingly esteemed by his contemporaries : and mr. William Burton, the learned antiquarian, in the place above referred to, after calling mr. Drayton his " near " countrymen and old acquaintance," adds further of him, that, " though those Transalpines account us Tramontani, " rude and barbarous, holding our brains so frozen, dull, and " barren, that they can afford no inventions or conceits, yet " may he compare either with their old Dante, Petrarch, or " Boccace, or their neoteric Marinella, Pignatello, or " Stigliano. But why, says Burton, should I go about to " commend him, whose own works and worthiness have suf- " ficiently extolled to the world ?"

Drayton

Drayton was one of the foremost of Apollo's train in England, who welcomed his majesty James I. to his British dominions, with a "congratulatory poem," &c. 1603, 4to: and how this very poem, through strange ill luck, might have proved his ruin, but for his patient and prudent conduct under the indignity, he has, with as much freedom as was then convenient, informed us in the preface to his *Poly-Olbion*, and in his epistle to mr. George Sandys among his elegies. It is probable, that the unwelcome reception this poem met with might deter him from attempting to raise himself at court. In the year 1613, he published the first part of his *Poly-Olbion*: by which Greek title, signifying very happy, he denotes England; as the ancient name of Albion is by some derived from Olbion, happy. It is a chorographical description of the rivers, mountains, forests, castles, &c. in this island, intermixed with the remarkable antiquities, rarities, and commodities thereof. The first part is dedicated to prince Henry, by whose encouragement it was written; and there is a picture at full length of that hopeful prince, in a military posture, exercising his pike. He had shewed Drayton some singular marks of his favour, and seems to have admitted him as one of his poetical pensioners; but dying, before the book was published, our poet lost the benefit of his patronage. There are eighteen songs in this volume, illustrated with the learned notes of mr. Selden; and there are maps before every song, wherein the cities, mountains, forests, rivers, &c. are represented by the figures of men and women. His metre of twelve syllables being now antiquated, it is quoted more for the history than the poetry in it; and in that respect is so very exact, that, as Bishop Nicholson observes, "Drayton's *Poly-Olbion* affords a much truer account of this " kingdom, and the dominion of Wales, than could well be " expected from the pen of a poet. It is interwoven with many fine episodes: of the conquest of this island by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings; of English warriors, navigators, saints, and of the civil wars of England, &c. This volume was reprinted in the year 1622, with the second part, or continuation of twelve songs more, making thirty in the whole, and dedicated to prince Charles, to whom he gives hopes of bestowing the like pains upon Scotland.

Selden's
notes on *Po-
ly-Olbion*,
p. 19.

English hist.
librar. p 5.
edit. 1736.
folio.

In the year 1626, we find him stiled poet laureat, in a copy of his own verses, written in commendation of Abraham Holland, and prefixed to the posthumous poems of that

author.

author. It is probable, that the appellation of poet laureat was not formerly confined so strictly, as it is now, to his majesty's servant, known by that title, who is presumed to have been at that time Ben Johnson; because we find it given to others only as a distinction of their excellency in the art of poetry; to mr. George Sandys particularly, who was our author's friend. So again, the print of mr. Drayton, before the first volume of his works in folio, has a wreath of bays above his head, and so has his bust in Westminster-Abbey: yet when we find, that the pourtraits of Joshua Sylvester, John Owen, and others, who never had any grant of the poet laureat's place, are as formally crowned with laurel, as those who really possessed it, we have reason to believe, that nothing more was meant by it, than merely a compliment. Besides, as to Drayton, he tells us himself, in his dedication to

Edit. 1619,
folio.

fir William Aston of "The Owl," that "he leaves the laurel to those who may look after it." In the year 1627, was published the second volume of his poems: containing his "Battle of Agincourt," his "Miseries of queen Margaret," his "Court of fairies," his "Quest of Cynthia," his "Shepherd's Syrena," his "Elegies," also, "The Moon-Calf," which is a strong satire upon the masculine affectations of women, and the effeminate disguises of the men, in those times. The elegies are twelve in number, though there are but eight reprinted in the edition of 1748. In the year 1630, he published another volume of poems in 4to, intituled, "The Muses Elizium:" with three divine poems "On Noah's flood, Moses's birth and miracles, and David and Goliath." These divine poems are not reprinted in the late edition of his works.

Drayton died in the year 1631, and was buried in Westminster-Abbey amongst the poets. A handsome table monument of blue marble was raised over his grave the same year, and is adorned with his effigies in busto, laureated. On one side is a crest of Minerva's cap, and Pegasus in an escutcheon on the other. The epitaph, which was written in letters of gold upon his monument, is said to have had Ben Johnson for its author, and runs as follows:

Stowe's survey of London, p. 763.
edit. 1633, folio--Dart's hist. and antiq. of Westminster Abbey, vol. xi, p. 81.

" Do, pious marble, let thy readers know,
" What they, and what their children owe
" To Drayton's name; whose sacred dust
" We recommend unto thy trust;

" Pro

- “ Protect his memory, and preserve his story,
 “ Remain a lasting monument of his glory :
 “ And when thy ruins shall disclaim
 “ To be the treasurer of his name :
 “ His name that cannot fade shall be
 “ An everlasting monument to thee.

DRELINCOURT (CHARLES) minister of the church of Paris, and a very extraordinary man, was born upon the 10th of July 1595, at Sedan; where his father, who was well descended, had a considerable post. He passed through the study of polite literature and divinity at Sedan, but was sent to Saumur, to go through a course of philosophy there under professor Duncan. He was admitted minister in the year 1618, and discharged his function near Langres, till he was called by the church of Paris in March 1620. He had all the qualifications requisite to a great minister. His sermons were very edifying: he was incomparably well skilled in comforting the sick; and he managed the affairs of the church with such skill and success, that he never failed of being consulted upon every important occasion. The services he did the church by his pen are exceedingly great and numerous, whether we consider his books of devotion, or those of controversy. His first essay was “A Treatise of preparation for the Lord’s supper.” This, and his “Catechism,” his “Short view of controversies,” and his “Consolations against the fears of death,” have, of all his works, been the most frequently reprinted. Some of them, his book upon death in particular, have passed through above forty editions; and have been translated into several languages, as High Dutch, Low Dutch, Italian, and English. His “Charitable visits,” in five volumes, have served for a continual consolation to private persons, and for a source of materials and model to ministers. He published three volumes of sermons, in which, as in all the forementioned pieces, there is a wonderful vein of piety, that is very affecting to religious minds. His controversial works are, “The Jubilee: The Roman Combat? The Jew’s owl: An Answer to father Couffin: Disputes with the Bishop of Bellai, concerning the honour due to the holy virgin: An Answer to LaMilletiere: Dialogues against the missionaries, in several volumes: The False pastor convicted: The False face of antiquity: The Pretended nullities of the reformation: An Answer to prince Ernest of Hesse: An Answer to the speech of the clergy spoken by the arch-

Bayle’s
Dict.

“ bishop

“ bishop of Sens: A Defence of Calvin.” He wrote some letters, which have been printed: one to the duchess of Tremouille, upon her husband’s revolt from the protestant religion; one of consolation, addressed to madam de la Tabariere; one upon the restoration of Charles II, king of Great-Britain; some upon the English episcopacy, &c. He published also certain prayers, some of which were made for the king, others for the queen, and others for the dauphin. Mr. Bayle tells us, that what he wrote against the church of Rome confirmed the protestants more, than can be expressed: for with the arms, with which he furnished them, such as wanted the advantage of learning, were enabled to oppose the monks and parish priests, and to contend with the missionaries. His writings made him considered, as the scourge of the papists; yet, like monsieur Claude, he was much esteemed and even beloved by them. For it was well known, that he had an easy access to the secretaries of state, the first president, the king’s advocate, and the civil lieutenant; though he never made any other use of his interest with them, than to assist the afflicted churches. He was highly esteemed by the great persons of his own religion; by the duke de la Force, the marshals Chatillon, Gascon, Turenne, and by the duchess of Tremouille. They sent for him to their palaces, and honoured him from time to time with their visits. Foreign princes and noblemen, the ambassadors of England and France, did the same; and he was particularly esteemed by the house of Hesse, as appears from the books he dedicated to the princes and princesses of that name. He died upon the 3d of November 1669, in a most pious disposition. He had always been extremely assiduous in prayer: and it is said, that in the latter part of his life, if he was alone, he never heard the clock strike, but he fell down upon his knees, and addressed himself to God. His “ Last hours ” were published after his decease, and annexed to his “ Consolations against the fears of death,” in the later editions of that book.

Mr. Dreincourt married, in the year 1625, the only daughter of a rich merchant of Paris; by whom he had sixteen children. The seven first were sons; the rest intermixed, six sons and three daughters. Laurence, the eldest of all, was at first minister at Rochelle; but being obliged to leave that church by an edict, he went to Niort, where he died in the year 1680, aged fifty-six years, having lost his sight about six months before. He was a very learned man, and a good preacher. He left several fine sermons, and likewise a collection

lection of Christian sonnets, which are extremely elegant, and highly esteemed by those who have a taste for piety as well as wit. They had gone through six editions in the year 1693. Henry, the second son, was also a minister, and published sermons. The third son was the famous Charles Drelincourt, professor of physic at Leyden. He was born at Paris on the 1st of February 1633, and, taking a doctor of physic's degree at Montpelier in 1654, he was immediately chosen first physician to the armies of the king of France in Flanders under marshal Turenne. Afterwards marrying at Paris, he had an invitation to the professorship of physic at Leyden in 1668: which place he accepted, and discharged the functions of it with extraordinary success. He served king William and queen Mary of England, till their advancement to the throne: and it was to him alone, that the king entrusted the care of his consort, in her journey to the waters of Aix in 1681. Mr. Bayle has given him a vast character. As a man, he describes him benevolent, friendly, pious, and charitable: as a scholar, versed in the Greek and Latin tongues, and in all polite literature, in so high a degree, as if he had never applied himself to any thing else: as a professor of physic, clear and exact in his method of reading lectures, and of a skill in anatomy universally admired: as an author, one, whose writings are of an original and inimitable character. This great and amiable man died at Leyden upon the 31st of May 1697; leaving behind him one son of his own name. Anthony, a fourth son, was a physician at Orbes in Switzerland; and afterwards appointed physician extraordinary by the magistrates of Bern. A fifth son died at Geneva, while he studied divinity there. Peter Drelincourt, a sixth, was a priest of the church of England, and dean of Armagh.

All Mr. Drelincourt's other children died either in their infancy, or in the flower of their youth, except a daughter, who married to monsieur Malnoc, advocate of the parliament of Paris; and who, instead of following him to Holland, whither he retired with his protestantism at the time of the dragoonade, continued at Paris, where she openly professed the Roman-catholic religion.

DRESSERUS (MATTHEW) a learned German, was born at Erfort, the capital of Thuringia, upon the 24th of August 1536. The first academical lectures which he Melc. Adam. heard, were those of Luther and Melancthon, at Wittenberg: de vitis phi- but he had not the advantage of them long, because the air of lofoph.
that

that country not agreeing with his constitution, he was obliged to return to Erford, where he studied Greek. When he had taken a master of art's degree in the year 1559, he read lectures in rhetoric at home; and afterwards taught polite literature and the Greek tongue in the college of Erford. When he had gone on in this way sixteen years in his own country, he was invited to Jena, to supply the place of Lipsius, as professor of history and eloquence. He pronounced his inaugural oration in the year 1574, which was afterwards printed with some other of his orations. Some time after, he went to Meissen, to be head of the college there; and having continued there six years, he obtained, in 1581, the professorship of polite learning in the university of Leipsic; and a particular pension was settled on him to continue the history of Saxony. Upon his coming to Leipsic, he found dreadful disputes among the doctors. Some endeavoured to introduce the subtleties of Ramius, rejecting the doctrine of Aristotle, while others opposed it; and some were desirous of advancing towards Calvinism, while others would suffer no innovations in Lutheranism. Dresserus desired to avoid both extremes; and because the dispute concerning the novelties of Ramus greatly disturbed the philosophical community, he was very solicitous to keep clear of it. But the electoral commissary diverted him from this pacific design: and it happened to Dresserus, as it usually happens to many persons who engage late in disputes of this kind, that they are more zealous than the first promoters of it. In short, Ramism appeared to Dresserus a most horrible monster; and he became the most zealous opposer of it, that ever was known in that country. We at present justly laugh at those violent contests, which divided the universities in the seventeenth century, on account of trifles: for so we may call the dispute between the Ramists and the Aristotelians. We cannot read the relation of so many tumults without laughter or pity: yet our own age will probably be treated in the same manner by those that follow.

Dresserus spent the remainder of his life at Leipsic, where he died upon the 5th of October 1607. He married in 1565; and becoming a widower in 1598, he married again two years after. He was a man of great industry, and not easily tired with applying; as he shewed at Erford; for he brought all his colleagues, who except one were Roman-catholics, to consent, that the confession of Augsburg and Hebrew should be taught in the university. He was the author of several

works.

works, which now are not useful or curious enough to deserve a particular account.

D R U I D S, priests of the ancient Gauls and Britons, and so called from the Greek word "Drus," an oak, because they inhabited the woods, and held those trees to be sacred. Where this order of men began, and from what origin they derived their rites and institutions, has been, and is like to continue, a matter of dispute. The generality make Gaul the seat of their origin; but Julius Cæsar, who has given a clearer and fuller account of them than any ancient writer, supposes it to have been Britain. "They preside, says he, over sacred affairs; conduct all the sacrifices, public and private; and are the interpreters of every thing relating to religion. The youth have recourse to them for the sake of instruction, and hold them in the highest veneration and honour. The Druids are the deciders of all controversies, public and private; and if any crime be committed, a murder for instance, or if there be any dispute about the bounds of property, or the right of inheritance, they pronounce judgment for and against; and if any single man, or body of men, refuse to stand by their decisions, they forbid them to be present at the sacrifices; which is the greatest punishment that can be inflicted; because such delinquents are from thenceforward reckoned prophane and impious, and every body avoids having the least commerce with them, for fear of contracting some dreadful contagion. Over all the Druids there is one, who is invested with the supreme authority; and who is succeeded after his death by the next in dignity. If there happens to be an equality among them, lots are cast; which however does not prevent their sometimes fighting about it. At a certain time of the year, they repair to the borders of Carnutum (now called Chartres) which is supposed to be the middle of Gaul, and assemble themselves in a sacred grove, or place; where all who have any disputes to be settled resort, and stand intirely by their determinations and decrees. The discipline of the Druids is supposed to have been first invented and instituted in Britain, and brought from thence into Gaul; and therefore at this very time all, who would search accurately into their origin, go thither for information. The Druids have nothing to do with military affairs, do not pay tribute like other people, and have an immunity from all other offices in society, as well as from war. These privileges and advantages

“vantages tempt many to enter into their community, who
 “are also sent by their parents and relations. They are said
 “to get a great number of verses by heart, which is the rea-
 “son why some remain twenty years in a state of pupillage;
 “nor do they think it lawful to commit to writing any thing
 “relating to sacred matters, though on common occasions
 “they use the Greek language. This seems to have been
 “ordered on two accounts; first, because they would not
 “have their doctrines propagated among the vulgar; and se-
 “condly, because they would not have their scholars neglect
 “the culture of the memory, which they would be apt to do,
 “if their laws were written. Their chief principle is the
 “transmigration of souls; and they think this a great incite-
 “ment to virtue, as well as a great security against the fear
 “of death. They read lectures also to their youth upon the
 “stars and their motions, upon the greatness of the universe
 “and of this earth, upon the nature of things, and upon the
 “influence and power of the immortal Gods.” Cicero men-
 tions the Druids, as an order of men, who professed physiology
 or natural knowledge, and to foretell future events, partly by
 augury, and partly by pure sagacity. Tacitus relates, that
 the Druids inhabited Mona, an island of Britain, (now called
 Anglesea) when Suetonius made a descent upon it; and de-
 scribes their consternation and behaviour upon that occasion.
 The elder Pliny gives a particular account of some of their ce-
 remonies; and tells us, that “they held nothing so sacred as
 “the mistletoe of the oak, that they chose groves of oak to
 “reside in, and never performed any sacred rites, without
 “making use of the leaves of that tree; from which he thinks,
 “that according to the Greek interpretation of the word,
 “they were called Druids. That they gathered the mistletoe
 “with much form, as the finest gift from the gods; that one
 “of their priests, clothed in white, gathered it in the begin-
 “ning of the year with a golden scythe; and that after this,
 “two white young bulls were sacrificed.”

De bello
Gallico, lib.
vi.

De Divinat.
lib. i.

Hist. lib. xiv

Hist. nat.
lib. xvi.

It is commonly supposed, we see, that the Druids took their name from their reverencing the oak, which, as we have observed, is “Drus,” in Greek; and some have concluded from hence, that they derived their doctrines and ceremonies from the Phocians, a colony from Greece who built Mar-seilles in Provence; but this opinion is not universal. Others have thought them called Druids from “Deru” which in the Celtic language signifies an oak; and others from the Hebrew “Dereffim,” which is “Contemplators:” on which

ac-

account Diogenes Laertius compares them to the philosophers of Greece, the wise men of Chaldea, the magi of Persia, and the gymnosophists of the Indies. The Druids sacrificed men, as it is said, on certain occasions, for which reason they were not tolerated by some of the Roman emperors. Those sacrifices, at least, were prohibited by Augustus and Tiberius, and, as Suetonius relates, quite abolished by Claudius: but there is reason to think, that Druidism continued, till it was swallowed up in Christianity.

DRUMMOND (WILLIAM) a native of Scotland, was born the 13th of November 1585: his father sir John Drummond of Hawthornden, and gentleman usher to James VI. He had his education at Edinburgh, and after that was sent to France in 1606. He studied the civil law at Bourges, in which he made such a progress, as occasioned the president Lockhart to say, that if Mr. Drummond had followed the practice, he would have made the best figure of any lawyer in his time. But his genius leading him to politer literature, he relinquished all thoughts of the bar, and betook himself to his pleasant seat at Hawthornden. Here he spent his time in reading Greek and Latin authors, and obliged the world with several fine productions. He wrote his "Cypress Grove," a piece of excellent prose, after a dangerous fit of sickness; and about this time his "Flowers of Sion," in verse. But an accident befell him, which obliged him to quit his retirement: and that was the death of an amiable lady, he was just going to be married to. This affected him so deeply, that he went to Paris and Rome, between which places he resided eight years. He travelled also through Germany, France, and Italy; where he visited universities, conversed with learned men, and made a choice collection of the best ancient Greek, and of the modern Spanish, French, and Italian books. He then returned to his native country, where a civil war was just ready to break out: upon which he retired again, and in this retirement is supposed to have written his "History of the five James's," successively kings of Scotland, which was not published till after his death. Besides this, he composed several other tracts against the measures of the Covenanters, and those engaged in the opposition of Charles I. In a piece called "Irene," he harangues the king, nobility, and clergy about their mutual mistakes, fears, and jealousies: he lays before them the consequences of a civil war from indisputable arguments, and the histories of past times. The great mar-
ques

quefs of Montrofe wrote a letter to him, defiring him to print this "Irene," as the beft means to quiet the minds of a diffracted people: he likewise fent him a protection dated Auguft, 1645, immediately after the battle of Kylfyth, with a letter, in which he commends mr. Drummond's learning and loyalty. Mr. Drummond wrote other things alfo with the fame view of promoting peace and union; of calming the difturbed minds of the people, of reasoning the better fort into moderation, and checking the growing evils, which would be the confequence of their obftinacy. He died in the year 1649; after having married a wife five years before, by whom he had fome children: William, who was knighted in Charles IId's time; Robert; and Elizabeth, who was married to dr. Henderson a phyfician at Edinburgh. He had a great intimacy and correſpondence with the two famous Englifh poets, Michael Drayton and Ben Johnſon: the latter of whom travelled from London on foot, to fee him at his feat at Hawthornden. His works confiſted of ſeveral things in verſe and proſe; an edition of which, with his life prefixed, was printed in folio at Edinburgh, 1711.

Carlander,
in vita Dru-
ſii.

D R U S I U S JOHN) a man of very great learning among the Proteſtants, was born at Oudenard in Flanders; upon the 28th of June 1555. He was deſigned for the ſtudy of divinity, and ſent very early to Ghent to learn the languages there, and afterwards to Louvain to paſs through a courſe of philoſophy: but his father, having been outlawed in 1567, and deprived of his eſtate, retired to England, and Druſius ſoon followed him, though his mother, who continued a good catholic, did all ſhe could to prevent him. He arrived there about the end of the year 1567. His ſtudies were taken care of, and maſters provided for him: and he had ſoon an opportunity of learning Hebrew under Anthony Cevellier, who was come over to England, and taught that language publicly in the univerſity of Cambridge. Druſius lodged at his houſe, and had a great ſhare in his friendſhip. He did not return to London, till the year 1571; and, while he was preparing to go to France, the news of the maſſacre on St. Bartholomew's day made him change his reſolution. Soon after this, he was invited to Cambridge by Thomas Cartwright, the profeſſor of divinity; and alſo to Oxford, whither he went, and became profeſſor of the oriental languages there at the age of twenty-two. He taught them at Oxford four years with great ſucceſs: after which, being deſirous of returning to his own country,

country, he went to Louvain, where he studied the civil law. The troubles on the account of religion obliged him to come back to his father at London; but upon the pacification of Ghent in 1576, they both returned to their own country. The son tried his fortune in Holland, and was appointed professor of the oriental tongues there in 1577. While he continued in this station at Leyden, he resolved to marry; and he married in 1580 a young gentlewoman of Ghent, who was more than half a convert, and became a thorough protestant after her marriage. The stipend allowed to Drusius in Holland not being sufficient to support himself and family, he gave intimations, that if better terms should be offered himself elsewhere, he would accept of them. The prince of Orange, being informed that he had in a manner exposed himself to the best bidder, wrote to the magistrates of Leyden, to take care not to lose a man of his merit. However they suffered him to remove to Friseland; whither he had been invited to be professor of Hebrew in the university of Franeker. He was admitted into that professorship in June 1585, and discharged the functions of it with great honour till his death, which happened on the 12th of February 1616.

Drusius was the author of several works, which shew him to have been well skilled in Hebrew, and to have gained a considerable knowledge in the Jewish antiquities, and the text of the Old Testament. "Drusius, says father Simon, "who holds the seventh rank among the critici sacri, published in England, ought in my opinion to be preferred to all the rest. For, besides that he was well skilled in Hebrew, and could consult the Jewish books himself, he had read carefully the ancient Greek translators; so that he had formed a better idea of the holy language, than the other critics, who only applied themselves to the reading of the rabbins. We may add to this, that he had also read the works of St. Jerom and several other fathers. In short, Drusius is the most learned and most judicious of all the critics of that collection." Father Simon, every one will allow, could not be prejudiced in favour of Drusius; and therefore cannot be supposed to have spoken more than the truth. But his abilities in this respect were so well known and so publicly acknowledged, that the States-general ordered him, in the year 1600, to write notes upon the most difficult passages of the Old Testament, and promised him a pension of 400 florins a year for several years. They wrote a letter to the states of Friseland, upon the 18th of May 1601,

Critical hist.
of the O. T.
B. iii. c. 15.

to desire them to dispense with all Drusius's employments, which might retard that work : and accordingly the deputies of the states discharged him from all his academical functions, permitting him to substitute another person for his ordinary lectures, and paying his amanuensis. He laboured upon Genesis, Exodus, Leviticus, and the most difficult passages of the Pentateuch ; upon the books of Joshua and Samuel ; but, being frequently disturbed in the execution of this work, he could not publish any part of it, though it was published afterwards. He had been thought of before for a new translation of the Bible into Low-Dutch, and the deputies of the states of Friseland gave him a commission, in 1596, to undertake that work, in conjunction with the sieur de Sainte Aldegonde and others ; but some persons succeeded in their endeavours to exclude him. He held a vast correspondence with the learned ; and, besides the letters which he received in Hebrew, Greek, French, English, and Low Dutch, there were found 2300 Latin letters among his papers. He was a man of great modesty, and an uncommon freedom from prejudices ; which, making him more reserved than many others in condemning and applauding, occasioned him to be decried as a bad Protestant, and created him many enemies, who treated him with ill language.

Something must be said of Drusius's family. His wife is supposed to have died in the year 1599. He had three children by her : a daughter, born at Leyden in March 1582, and married in 1604 to Abel Curiander, who wrote the life of his father-in-law, from which this account is taken. He had another daughter, born at Franeker in April 1587, who died at Ghent, whither she had taken a journey about business. A priest, knowing her to be very dangerously ill, went to confess her, and to give her extreme unction ; but she immediately sent him away, and her husband, for she was married, was ready to beat him. It was with great expence and danger, that her body was removed into Zealand ; for at Ghent they threatened to deny it burial. He had also a son, who, if he had lived longer, would have been a prodigy of learning. He was born at Franeker in 1588, and his name was John Drusius as well as his father's. He began at five years old to learn the Latin and Hebrew tongues : at seven he explained the Hebrew Psalter so exactly, that a Jew, who taught Arabic at Leyden, was prodigiously surpris'd at it : at nine he could read the Hebrew without points, and add the points where they were wanted according to the rules of grammar. He

He spoke Latin as readily as his mother-tongue; and could make himself understood in English. At twelve he wrote extempore, in verse and prose, after the manner of the Jews. At seventeen he made a speech in Latin to James I, king of Great Britain, in the midst of this court; and was admired by all that were present. He had a lively genius, a solid judgment, a strong memory, and an indefatigable ardor for study. He was likewise of an agreeable temper, which made him greatly beloved; and had noble inclinations, with a singular turn of piety. He died, aged 21, of the stone, in England, at the house of dr. William Thomas dean of Chichester, who allowed him a very considerable salary. He left several works; a great many letters in Hebrew, verses in the same language, and notes on the Proverbs of Solomon. He had begun to translate into Latin the Itinerary of Benjamin Tudelensis, and the Chronicle of the Second Temple; and digested into an alphabetical order the Nomenclator of Elias Levita, to which he added the Greek words, which were not in the first edition. Joseph Scaliger said, that Drusius's son knew more of Hebrew than his father: but, whether he did or no, Scaliger said this only for the sake of abusing the father, as he has done most shamefully and most injuriously in the Scaligerana.

DRYADES, certain female pagan deities, who presided over woods. Their name is derived from the Greek word *δρῦς*, which, though it properly signifies an oak, signifies also, in a less rigorous and more general sense, all sorts of trees. The Dryades had the liberty of walking about and diverting themselves, and could survive the destruction of those woods, of which they had the direction: in which respect their condition was much happier than that of the HAMADRYADES, who were so close united each to her tree, that they grew up, and died together with it. "The Hamadryades, says Servius, are nymphs which are born and die with trees; of which kind was the nymph, whom Erysichthon Jew. Ovid tells us, that when he cut down the tree, a voice was heard, and blood sprung out." Ovid, here cited by this grammarian, has elegantly described the complaints and misfortune of the Hamadryade, whom the impious Erysichthon destroyed: she lived in an old oak of a prodigious bigness, which was revered by all the world. It is said, these nymphs were sometimes extremely grateful to those who preserved them from death; and that they, who did not regard their humble intreaties to spare the trees they depended on,

Serv. in
Virg. Eclog.
x. v. 62.

Metamor-
phes. lib.
viii.

were punished for it. Thus Arcas, the son of Jupiter and Callisto, hunting in a wood, met with an Hamadryade in great danger of perishing; for the tree, with which she was born, had been very much damaged in its root by the stream of a river. She prayed Arcas to save her life, which he did, by turning the course of the river, and putting new earth about the tree. The nymph was not ungrateful; she granted him, what we call the last favour, and had two children by him. On the other hand, Apollonius relates, that Peribea's father drew a heavy curse on himself and his children, because he had cut down a tree, which a nymph had intreated him to spare.

Natal. Co-
mes, My-
thol. lib. v.
c. II.
Apoll.
Rhod. lib.
II.

It was not hard for the Pagans to imagine such a kind of nymphs; for they had a religious veneration for trees, which they believed to be very ancient, and whose extraordinary bigness demonstrated their long life. It was an easy transition from hence to believe, that they were the abode of some deity. They made therefore a natural idol of them: that is, they fancied, that, without the help of consecration, which brought down the god into the statues dedicated to him, a nymph or deity dwelt in the center of these trees. Thus, the oak, that Erysichthon felled, was revered for its bulk and great age, was adorned as a consecrated place, was hung with the tokens of successful devotions, and with the monuments of answered vows. It was no wonder therefore, that it should be taken for the seat of an Hamadryade.

The poets have used the Dryades and Hamadryades promiscuously: they have also sometimes taken the Hamadryades for the NAIDES, who were water-nymphs; and the Naides for the OREADES, who were nymphs of the mountains. They did not confine themselves exactly to the definition of each species, but confounded them at pleasure.

DRYDEN (JOHN) a most illustrious English poet, was son of Erasmus Dryden of Tichmarsh in Northamptonshire, third son of Erasmus Dryden of Canons-Ashby in the same county, baronet; and born at Aldwinckle near Oundle in that county, upon the 9th of August 1631. He was educated in grammar learning at Westminster-school, being king's scholar there, under the famous dr. Busby; and was from thence elected, in the year 1650, a scholar of Trinity-college in Cambridge. During his stay at school, he translated "The third satire of Persius" for a Thursday-night's exercise, as he tells us himself, in an advertisement at the head of that satire;

Wood's
Athen.
Oxon.

ture; and, the year before he left it, wrote a poem "On the death of the lord Hastings;" which however was but an indifferent performance, and particularly defective in point of harmony. In the year 1658, he published "Heroic stanza's on the late lord protector, written after his funeral:" and, in 1660, "Astræa redux, a poem on the happy restoration and return of his sacred majesty Charles II." A remarkable distich in this piece exposed our poet to the ridicule of the wits: it was this:

An horrid stillness first invades the ear,
And in that silence we the tempest fear.

On 1662, he addressed a poem "To the lord chancellor Hyde, presented on New-year's-day;" and, the same year, published "A satire on the Dutch." His next production was "Annus mirabilis: The year of wonders 1666. An historical poem:" printed at London in 1667, 12mo. Mr. Dryden's reputation as a poet was now so well established, that this, together with his professed attachment to the court, procured him the place of poet-laureat and historiographer to king Charles II; which accordingly he took possession of, upon the death of sir William Davenant, in the year 1668. This year he published, in 4to, "An essay upon dramatic poesy," and dedicated it to Charles earl of Dorset and Middlesex. In the preface we are told, that the drift of this discourse was to vindicate the honour of our English writers from the censure of those who unjustly prefer the French before them. The essay is drawn up in the form of a dialogue. It was animadverted upon by sir Robert Howard, in the preface to his "Great favourite, or duke of Lerma:" to which mr. Dryden replied in a piece prefixed to the second edition of his "Indian emperor." In the year 1669, his first play, a comedy, called, "The Wild gallant," was acted at the theatre-royal; but with so little success, that, if the author had not had a peculiarly strong inclination to dramatic writing, he would have been sufficiently discouraged from any farther attempts in it. He went on, however, and, in the space of twenty-five years, produced twenty-seven plays, besides his other numerous poetical writings. These plays were collected, and published in six volumes in 12mo, in the year 1725: to which is prefixed the "Essay upon dramatic poetry," and a dedication to the duke of Newcastle by mr. Congreve, wherein the au-

thor is set in a very advantageous light. We shall have occasion to speak of some of these plays, as we go on.

In the year 1671, mr. Dryden was publickly ridiculed on the stage, under the character of Bays, in the duke of Buckingham's famous comedy, called "The Rehearsal." The character of Bays, as we are told in the key printed with that satirical performance in 1735, was originally intended for sir Robert Howard, under the name of Bilboa: but the representation being put a stop to by the plague's breaking out in 1665, it was laid by for several years, and not exhibited on the stage till 1671. During this interval, mr. Dryden being advanced to the laurel, the noble author changed the name of his poet from Bilboa to Bays; and made great alterations in his play, in order to ridicule several dramatic performances, which had appeared since the first writing of it, and particularly some of mr. Dryden's. Mr. Dryden affected to despise the satire levelled at him in the Rehearsal, as appears from his dedication of the translation of Juvenal and Persius; where, speaking of the many lampoons and libels, that had been written against him, he says; "I answered not the Rehearsal, because I knew the author sat to himself, when he drew the picture, and was the very Bays of his own farce; because also I knew, that my betters were more concerned, than I was, in that satire; and lastly, because mr. Smith and mr. Johnson, the main pillars of it, were two such languishing gentlemen in their conversation, that I could liken them to nothing but their own relations, those noble characters of men of wit and pleasure about town." As insensible however as mr. Dryden affected to be to the satire of the Rehearsal, he did not fail to take a full revenge on its author, under the character of Zimri, in his poem of "Absolam and Achitophel."

In the year 1673, his tragi-comedies, intitled, "The Conquest of Granada by the Spaniards, in two parts," were attacked by mr. Richard Leigh, a player belonging to the duke of York's theatre, in a pamphlet called "A Censure of the role," &c. which occasioned several other pamphlets to be written. Mr. Elkanah Settle likewise criticised these plays: and it is remarkable that Settle, though in reality a mean and inconsiderable poet, was the mighty rival of mr. Dryden, and for many years bore his reputation above him. To the first part of "The Conquest of Granada," mr. Dryden prefixed "An Essay on heroic plays," and subjoined to the second "A Defence of the epilogue; or, An Essay on the dramatic poetry"

“poetry of the last age;” both which are reprinted in mr. Congreve’s edition of his dramatic works. In the year 1679, was published “An Essay upon satire,” written jointly by the earl of Mulgrave and mr. Dryden. This piece, which was handed about in manuscript, contained severe reflections on the duchess of Portsmouth and the earl of Rochester; and they, suspecting mr. Dryden to be the author of it, hired three men to cudgel him, who, as mr. Anthony Wood relates, “*effected their business in Will’s coffee-house in Covent-Garden, at eight o’clock at night, on the 16th of December 1679.*” In the year 1680, came out an English translation in verse of Ovid’s Epistles by several hands: two of which, viz. “Canace to Macareus, and Dido to Æneas,” were translated by mr. Dryden, who also wrote the preface; and the epistle of “Helen to Paris” by mr. Dryden and the earl of Mulgrave. Athen. Ox-on.

In the year 1681, he published his “Absalom and Achitophel. This celebrated poem, which was at first printed without the author’s name, is a severe satire on the contrivers and abettors of the rebellion against Charles II, under the duke of Monmouth; and, under the characters of Absalom, Achitophel, David, and Zimri, are represented the duke of Monmouth, the earl of Shaftesbury, king Charles, and the duke of Buckingham. There are two translations of this poem into Latin: one by dr. William Coward, a physician of Merton-college in Oxford; published in 4to in 1682; another by dr. Francis Atterbury, afterwards bishop of Rochester, published the same year in 4to. Mr. Dryden left the story unfinished; and the reason he gives for so doing, was, “because he could not prevail with himself to shew Absalom unfortunate. Were I the inventor, says he, who am only the historian, I should certainly conclude the piece with the reconciliation of Absalom to David. And who knows, but this may come to pass? Things were not brought to extremity, where I left the story: there seems yet to be room left for a composure: hereafter, there may be only for pity. I have not so much as an uncharitable wish against Achitophel; but am content to be accused of a good-natured error, and to hope with Origen, that the devil himself may at last be saved. For which reason, in this poem, he is neither brought to set his house in order, nor to dispose of his person afterwards.” A second part of Absalom and Achitophel was undertaken and written by mr. Tate, at the request, and under the direction, of mr. Dryden, Preface,

who wrote near two hundred lines of it himself; beginning with,

“ Next these a troop of busy spirits press,

And ending with,

“ To talk like Doeg, and to write like thee.

Compleat
hist. of En-
land, vol.iii.
p. 390.

The same year, 1681, mr. Dryden published his “ Medal, a satire against sedition.” This poem was occasioned by the striking of a medal, on account of the indictment against the earl of Shaftesbury for high-treason being found ignorant by the grand jury at the Old Bailey in November 1681: for which the Whig-party made great rejoicings by ringing of bells, bonfires, and the like, in all parts of London. The whole poem is a severe invective against the earl of Shaftesbury and the Whigs; to whom the author addresses himself, in a satirical epistle prefixed to it, thus: “ I have one favour to desire of you at parting, that, when you think of answering this poem, you would employ the same pens against it, who have combated with so much success against Absalom and Achitophel; for then you may assure yourselves of a clear victory without the least reply. Rail at me abundantly; and, not to break a custom, do it without wit.— If God has not blessed you with the talent of rhyming, make use of my poor stock and welcome: let your verses run upon my feet; and, for the utmost refuge of notorious blockheads, reduced to the last extremity of sense, turn my own lines upon me, and, in utter despair of your own satire, make me satirize myself.” The above-mentioned mr. Settle wrote an answer to this poem, intitled, “ The Medal reversed;” as he had written a poem, called, “ Azariah and Hushai,” against Absalom and Achitophel. In the year 1682, he published a poem, called, “ Religio laici; or, The layman’s faith.” This piece is intended as a defence of revealed religion, and of the excellency and authority of the scriptures, as the only rule of faith and manners, against Deists, Papists, and Presbyterians. The author tells us, in the preface, that it was written for an ingenious young gentleman, his friend, upon his translation of father Simon’s “ Critical history of the Old Testament.”

In the year 1683, appeared the tragedy of “ The duke of Guise,” written by mr. Dryden and mr. Lee, and dedica-

ted

ted to Lawrence earl of Rochester. This play gave great offence to the Whigs, and was immediately attacked in a pamphlet, intituled, "A defence of the charter and municipal rights of the city of London, and the rights of other municipal cities and towns of England. Directed to the citizens of London. By Thomas Hunt." In this piece, mr. Dryden is charged with condemning the charter of the city of London, and executing its magistrates in effigy, in his "Duke of Guise; frequently acted and applauded, says mr. Hunt, and intended most certainly to provoke the rabble into tumults and disorders." Mr. Hunt then makes several remarks upon the design of the play, and asserts, that our poet's purpose was "to corrupt the manners of the nation, and lay waste their morals; to extinguish the little remains of virtue among us by bold impieties, to confound virtue and vice, good and evil, and to leave us without consciences." About the same time were printed also "Some reflections upon the pretended parallel in the play called The duke of Guise:" the author of which pamphlet tells us, that "he was wearied with the dulness of this play, and extremely incensed at the wicked and barbarous design it was intended for; that the fiercest Tories were ashamed of it; and, in short, that he never saw any thing, that could be called a play, more deficient in wit, good character, and entertainment, than this." In answer to this and mr. Hunt's pamphlet, mr. Dryden published "The vindication: or, The parallel of the French holy league and the English league and covenant, turned into a seditious libel against the king and his royal highness, by Thomas Hunt and the author of the Reflections," &c. In this Vindication, which is printed at the end of the play in mr. Congreve's edition, mr. Dryden tells us, that, in the year of the restoration, the first play he undertook was the Duke of Guise, as the fairest way, which the act of indemnity had then left, of setting forth the rise of the late rebellion; that at first it was thrown aside by the advice of some friends, who thought it not perfect enough to be published; but that, at the earnest request of mr. Lee, it was afterwards produced between them; and that only the first scene, the whole fourth act, and somewhat more than half the fifth, belonged to him, all the rest being mr. Lee's. He acquaints us also occasionally, that mr. Thomas Shadwell, the poet, made the rough draught of this pamphlet against him; and that mr. Hunt finished it.

In 1684, mr. Dryden published a translation of "Maimbourg's history of the league;" in which he was employed by king Charles II, on account of the plain parallel between the troubles of France and those of Great-Britain. Upon the death of this monarch, he wrote his "Threnodia Augustalis: a poem, sacred to the happy memory of that prince." Soon after the accession of king James II, mr. Dryden turned Roman-catholic; upon which occasion, mr. Thomas Brown wrote "The reasons of mr. Bays's changing his religion considered, in a dialogue between Crites, Eugenius, and "mr. Bays," 1688, 4to: and also, "The late converts exposed: or, The reasons of mr. Bays's changing his religion, considered in a dialogue; part the second:" 1690, 4to. In the year 1686, mr. Dryden wrote "A defence of the papers written by the late king of blessed memory, and found in his strong box." This was written in opposition to dr. Stillingfleet's "Answer to some papers lately printed, concerning the authority of the catholic church in matters of faith, and the reformation of the church of England," 1686, 4to. Mr. Dryden vindicates the authority of the catholic church, in decreeing matters of faith, upon this principle, that "The church is more visible than the scripture, because the scripture is seen by the church;" and, to abuse the reformation in England, he affirms, that "it was erected on the foundation of lust, sacrilege, and usurpation, and that no paint is capable of making lively the hideous face of it." He affirms likewise, that "the pillars of the church, established by law, are to be found but broken staffs by their own concessions; for, after all their undertakings to heal a wounded conscience, they leave their proselytes finally to the scripture, as our physicians, when they have emptied the pockets of their patients, without curing them, send them at last to Tunbridge Waters, or the air of Montpelier; that we are reformed from the virtues of good living, from the devotions, mortifications, austerities, humility, and charity, which are practised in catholic countries, by the example and precept of that lean mortified apostle "St. Martin Luther," &c. Dr. Stillingfleet hereupon published "A vindication of the answer to some late papers," in 1687, 4to; in which he treats mr. Dryden with some severity: "If I thought, says he, there were no such thing as true religion in the world, and that the priests of all religions are alike, I might have been as nimble a convert, and as early a defender of the royal papers, as any one of these

“ these champions. For why should not one, who believes
“ no religion, declare for any ? ”

In the year 1687, mr. Dryden published his “ Hind and Panther : a poem.” It is divided into three parts, and is a direct defence of the Romish church, chiefly by way of dialogue between a hind, who represents the church of Rome, and a panther, who sustains the character of the church of England. These two beasts very learnedly discuss the several points controverted between the two churches ; as transubstantiation, church-authority, infallibility, &c. In the preface, mr. Dryden tells us, that this poem “ was neither imposed on him, nor so much as the subject given him by any man. It was written, says he, during the last winter and the beginning of this spring, though with long interruptions of ill health and other hindrances. About a fortnight before I had finished it, his majesty’s declaration for liberty of conscience came abroad ; which, if I had so soon expected, I might have spared myself the labour of writing many things, which are contained in the third part of it. But I was always in some hope, the church of England might have been persuaded to have taken off the penal laws and the test, which was one design of the poem, when I proposed to myself the writing of it.” In the first part, mr. Dryden speaks of his own conversion in terms which convey no high idea of him as a philosopher, whatever we may think of him as a poet. They are these :

“ But, gracious God, how well dost thou provide
“ For erring judgments an unerring guide !
“ Thy throne is darkness in th’ abyss of light,
“ A blaze of glory that forbids the sight.
“ O teach me to believe thee thus conceal’d,
“ And search no farther than thyself reveal’d :
“ But her alone for my director take,
“ Whom thou hast promis’d never to forsake !
“ My thoughtless youth was wing’d with vain desires ;
“ My manhood, long misled by wand’ring fires,
“ Follow’d false lights ; and, when their glimpse was gone,
“ My pride struck out new sparkles of her own.
“ Such was I, such by nature still I am ;
“ Be thine the glory, and be mine the shame.
“ Good life be now my task ; my doubts are done, &c.

This

This poem was immediately attacked by the wits, particularly by mr. Charles Montague, afterwards earl of Halifax, and mr. Matthew Prior; who joined in writing "The Hind and Panther transversed to the story of the Country mouse and the city mouse." In the year 1688, mr. Dryden published "Britannia rediviva: a poem on the birth of the prince."

He was supposed some time before this, to have been engaged in translating monsieur Varillas's "History of heresies," but to have dropped that work, before it was finished. This we learn from a passage in dr. Gilbert Burnet's defence of the reflections on the ninth book of the first volume of that history: "I have been informed from England, says the doctor, that a gentleman, who is famous both for poetry and several other things, has spent three months in translating mr. Varillas's history; but that, as soon as my reflections appeared, he discontinued his labour, finding the credit of his author was gone. Now, if he thinks it is recovered by his answer, he will perhaps go on with his translation; and this may be, for aught I know, as good an entertainment for him, as the conversation he has set on foot between the hinds and panthers, and all the rest of the animals, for whom mr. Varillas may serve well enough as an author: and this history and that poem are such extraordinary things of their kind, that it will be but suitable to see the author of the worst poem become likewise the translator of the worst history that the age has produced. If his grace and his wit improve both proportionably, we shall hardly find, that he has gained much by the change he has made, from having no religion to chuse one of the worst. It is true, he had somewhat to sink from in matter of wit; but as for his morals, it is scarce possible for him to grow a worse man than he was. He has lately wreaked his malice on me for spoiling his three months labour; but in it he has done me all the honour, that any man can receive from him, which is to be railed at by him. If I had ill-nature enough to prompt me to wish a very bad wish for him, it should be, that he would go on and finish his translation. By that it will appear, whether the English nation, which is the most competent judge in this matter, has, upon the seeing our debate, pronounced in mr. Varillas's favour or mine. It is true, mr. Dryden will suffer a little by it; but at least it will serve to keep him in from other extravagancies: and, if he gains little honour by this work, yet he cannot lose so much by it, as he has done by his last employment."

This

This passage, besides the fact it lets us into, shews, how ill an opinion dr. Burnet had entertained of mr. Dryden and his morals. Dr. Burnet speaks of him also in another place, in terms of equal dishonour: "The stage, says he, was defiled beyond all example, Dryden, the great master of dramatic poesy, being a monster of immodesty and impurities of all sorts." But here the poet found an advocate in the lord Lansdown, who has flatly opposed the bishop's assertion: "Why, says his lordship, is mr. Dryden stigmatized as a monster of immodesty and impurities of all sorts? He was so much a stranger to immodesty, that modesty in too great a degree was his failing. A monster of impurities of all sorts? Good God! what an idea must that give? Is there any wickedness under the sun, but what is comprised in those few words? But, as it happens, he was the reverse of all this: a man of regular life and conversation, as all his acquaintance can vouch. And I cannot but grieve, that such rash expressions should escape from a bishop's pen." so that from the accounts of the bishop and the lord, mr. Dryden, the reader sees, was the most profligate and debauched, and at the same the most virtuous and modest man alive. What is to be concluded from hence? Why, that he was neither the one nor the other.

Hist. of his
own times,
vol. i.

Letter to the
author of the
'Reflections'
historical
and politi-
cal, &c. p. 5.

At the revolution in 1688, being disqualified by having turned Papist, he was dismissed from the office of poet-laureat: however, the earl of Dorset, though obliged, as lord chamberlain, to take the king's pension from him, was so generous a friend and patron to him, that he allowed him an equivalent out of his own estate. This mr. Prior tells us, in the dedication of his poems to lord Dorset, his descendant. He was succeeded by mr. Thomas Shadwell, against whom he entertained an implacable resentment; as appears from his "Mac Flecknoe," which is one of the severest satires in any language. In 1688 also, he published "The life of St. Francis Xavier," translated from the French of father Dominic Bouhours. In 1693 came out, in folio, a translation of Juvenal and Persius; in which the first, third, sixth, tenth, and sixteenth satires of Juvenal and Persius intire, were done by mr. Dryden, who prefixed a long and beautiful discourse, by way of dedication, to the earl of Dorset. He observes in this, that the method, which the translators have taken, "is not a literal translation, but a kind of paraphrase; or somewhat, which is yet more loose, betwixt a paraphrase and imitation. It was not possible for us, says he, or any men, to have made it pleasant: any

“ any other way. If rendering the exact sense of these authors, almost line for line, had been our business, Barten Holiday had done it already to our hands.—But he wrote for fame, and wrote to scholars. We write only for the pleasure and entertainment of those gentlemen and ladies, who, though they are not scholars, are not ignorant: persons of understanding and good sense, who, not having been conversant in the original, or at least not having made Latin verse so much their business, as to be critics in it, would be glad to find, if the wit of our two great authors be answerable to their fame and reputation in the world.”

In the year 1695, he published a translation, in prose, of monsieur Du Fresnoy's Art of painting; the second edition of which, corrected and enlarged, was published in the year 1716, with this title, “ The Art of painting: by C. A. du Fresnoy: with remarks. Translated into English, with an original preface, containing a parallel between painting and poetry: by mr. Dryden. As also a short account of the most eminent painters, both ancient and modern: by R. G. Esq.” It is dedicated to the earl of Burlington by Richard Graham, Esq; who observes in the dedication, that some liberties have been taken with this excellent translation, of which he gives the following account: “ The misfortune that attended mr. Dryden in that undertaking was, that, for want of a competent knowledge in painting, he suffered himself to be misled by an unskilful guide. Monsieur de Piles told him, that his French version was made at the request of the author himself; and altered by him, till it was wholly to his mind. This mr. Dryden taking upon content, thought there was nothing more incumbent upon him, than to put it into the best English he could, and accordingly performed his part here, as in every thing else, with accuracy. But it being manifest, that the French translator has frequently mistaken the sense of his author, and very often also not set it in the most advantageous light, to do justice to M. du Fresnoy, Mr. Jervas, a very good critic in the language as well as in the subject of the poem, has been prevailed upon to correct what he found amiss; and his amendments are every-where distinguished with proper marks.”

Mr. Dryden tells us, in the preface to the “ Art of painting,” that, when he undertook this work, he was already engaged in the translation of Virgil, “ from whom, says he, I only borrowed two months.” This translation was published

lished in the year 1697, and has passed through several editions in various forms. The Pastorals are dedicated to lord Clifford; and mr. Dryden tells his lordship, that “ what he now
 “ offers him, is the wretched remainder of a sickly age, worn
 “ out with study, and oppressed with fortune, without other
 “ support than the constancy and patience of a Christian;
 “ and he adds, that he began this work in his great climac-
 “ teric.” The life of Virgil, which follows this dedication, the two prefaces to the Pastorals and Georgics, and all the arguments in prose to the whole translation, were given him by friends: the preface to the Georgics, in particular, by mr. Addison. The translation of the Georgics is dedicated to the earl of Chesterfield; and that of the *Æneis* to the earl of Mulgrave. This latter dedication contains the author’s thoughts on Epic poetry, particularly that of Virgil. It is generally allowed, that mr. Dryden’s translation of Virgil is, upon the whole, extremely well performed; at least, better than by any poet in any other language. Dr. Henry Felton tells us, that, if our author has failed in some parts of his translation of Virgil, “ we may in part ascribe it to his using,
 “ as it is said, some French and foreign assistance, and partly
 “ to some defects of our language (for he was an absolute
 “ master of its whole reach and compass) but chiefly to the
 “ inimitable perfections and elegance of the author, &c.—
 “ and yet it must be said, in commendation of mr. Dryden,
 “ that we shall never see a translation of Virgil better per-
 “ formed in the whole; and those who may excel him,
 “ where they observe he hath failed, will fall below him in a
 “ thousand instances, where he hath excelled.” Mr. Pope Dissertation
 also, speaking of mr. Dryden’s translation of some parts of on the Claf-
 Homer, says, “ Had he translated the whole work, I would fics, p. 123.
 “ no more have attempted Homer after him, than Virgil;
 “ his version of whom, notwithstanding some human errors,
 “ is the most noble and spirited translation I know in any lan- Preface to
 “ guage.” Dr. Joseph Trapp has criticised mr. Dryden’s Homer’s
 translation more particularly. He says, that “ his versifica- Iliad.
 “ tion here, as every-where else, is generally flowing and
 “ harmonious; and beauties of all kinds are scattered through-
 “ out the whole: but then, continues he, besides his often
 “ grossly mistaking his author’s sense, as a translator, he is
 “ extremely licentious. He makes no scruple of adding or
 “ retrenching, as his turn is best served by either. In many
 “ places, where he shines most as a poet, he is least a translator;
 “ and, where you most admire mr. Dryden, you see the least
 “ of

Trapp's
Transl. of
Virgil's Pre-
face to the
Æneids.

“ of Virgil. Then whereas my lord Roscommon lays down
“ this just rule to be observed by a translator, with regard to
“ his author, —Fall as he falls, and, as he rises, rise—Mr.
“ Dryden frequently acts the contrary to this precept,” &c.
Of which mr. Trapp produces some instances, and makes
this general remark, that “ the first six books, which in the
“ original are acknowledged to be the best, are the least so in
“ the translation, and the last six books vice versa.”

In the year 1698, mr. Dryden published his “ Fables, an-
“ cient and modern : translated into verse from Homer, Ovid;
“ Boccace, and Chaucer.” He tells us, in the preface to
this his last work, that “ he thinks himself as vigorous as ever
“ in the faculties of his soul, excepting only his memory,
“ which, he says, is not impaired to any great degree : ” and
he was then sixty-eight years of age. Besides the original
pieces and translations, hitherto mentioned, he wrote many
other things, which have been several times published in the
“ six volumes of miscellanies ” under his name, and in other
collections. They consist of translations from the Greek and
Latin poets ; epistles to several persons ; prologues and epi-
logues to various plays ; elogies ; epitaphs, and songs. In
the year 1743, came out, in two volumes 12mo, a new col-
lection of our author's political works, under the title of,
“ original poems and translations, by John Dryden, esq;
“ now first collected and published together : ” that is, col-
lected from the six volumes of miscellanies, just mentioned.
The editor observes, in his preface, that “ it was but justice
“ to the productions of so excellent a poet, to set them free at
“ last from so disadvantageous, if not unnatural, an union :
“ an union, which, like the cruelty of Mezentius in Virgil,
“ was no less than a junction of living and dead bodies to-
“ gether.—It is now high time, says he, that the partnership
“ should be dissolved, and mr. Dryden left to stand upon his
“ own bottom. His credit as a poet is out of all danger,
“ though the withdrawing his stock may probably expose
“ many of his copartners to the hazard of a poetical bankrupt-
“ cy.” “ There is a collection of our author's, “ Original
“ poems and translations,” published in a thin folio in 1701 :
but, as it does not contain much above half the pieces, so it
does not at all answer the design of this collection ; which,
with his plays, fables, and translations of Virgil, Juvenal,
and Persius, is intended to compleat mr. Dryden's works in
twelves. As to his performances in prose, besides essays and
prefaces, some of which have been mentioned, he wrote the
lives

lives of Plutarch and Lucian, prefixed to the translations of those authors by several hands; the life of Polybius, before the translation of that historian by sir Henry Sheer; and the preface to the dialogue concerning women, by William Walfsh, esq.

Mr. Dryden died upon the 1st of May 1701. He married the lady Elizabeth Howard, daughter of the earl of Berkshire, who survived him about eight years; and by whom he had three sons, Charles, John, and Henry. Charles became usher of the palace to pope Clement XI; and, returning to England, was drowned in the Thames near Windsor in 1704. He was the author of several things, and translated the sixth satire of Juvenal. John translated the fourteenth satire of Juvenal, and was the author of a comedy, called, "The Husband his own cuckold," printed in 1696. Henry entered into a religious order.—Mr. Dryden was interred in Westminster-abbey, where a monument has since been erected over him by John Sheffield, late duke of Buckinghamshire. There are some circumstances, relating to the funeral of mr. Dryden, recorded in "Wilson's Memoirs of the life of "mr. Congreve," which are of a very extraordinary nature, and which it would be wrong in us to omit. The day after mr. Dryden's death, dr. Sprat, then bishop of Rochester, and dean of Westminster, sent word to the lady Elizabeth Howard, mr. Dryden's widow, that he would make a present of the ground, and all the other abbey fees. The lord Hallifax likewise sent to the lady Elizabeth, and to mr. Charles Dryden her son, offering to defray the expences of our poet's funeral, and afterwards to bestow 500*l.* on a monument in the abbey: which generous offer from both was accepted. Accordingly, on the Sunday following, the company being assembled, the corpse was put into a velvet hearse, attended by eighteen mourning coaches. When they were just ready to move, the lord Jefferies, son of the lord chancellor Jefferies, with some of his rakish companions, coming by, asked, whose funeral it was? and, being told it was mr. Dryden's, he protested, that he should not be buried in that private manner, that he would himself, with the lady Elizabeth's leave, have the honour of his interment, and would bestow 1000*l.* on a monument in the abbey for him. This put a stop to the procession; and lord Jefferies, with several of the gentlemen who had alighted from the coaches, went up stairs to the lady Elizabeth, who was sick in bed. His lordship repeated the purport of what he had said below; but lady Elizabeth absolutely refusing her

consent, he fell on his knees, vowing never to rise till his request was granted. The lady, under a sudden surprize, fainted away : and lord Jefferies, pretending to have gained her consent, ordered the body to be carried to mr. Ruffel's, an undertaker in Cheapside, and to be left there till further orders. In the mean time, the abbey was lighted up, the ground opened, the choir attending, and the bishop waiting some hours to no purpose for the corpse. The next day, mr. Charles Dryden waited upon lord Hallifax and the bishop, and endeavoured to excuse his mother, by relating the truth ; but they would not hear of any excuse. Three days after, the undertaker, receiving no orders, waited on lord Jefferies, who turned it off in a jest, pretending, that those who paid any regard to a drunken frolic, deserved no better ; that he remembered nothing at all of the matter ; and that they might do what they pleased with the corpse. Upon this, the undertaker waited on the lady Elizabeth, who desired a day to consider what must be done. Mr. Charles Dryden immediately wrote to lord Jefferies, who returned for answer, that he knew nothing of the matter, and would be troubled no more about it. Mr. Dryden applied again to lord Hallifax and the bishop of Rochester, who absolutely refused to do any thing in the affair. In this distress, dr. Garth sent for the corpse to the college of physicians, and proposed a funeral by subscription ; which succeeding, about three weeks after mr. Dryden's decease, dr. Garth pronounced a Latin oration over his body, which was conveyed from the college, attended by a numerous train of coaches, to Westminster-abbey. After the funeral, mr. Charles Dryden sent lord Jefferies a challenge, which was not accepted ; and, mr. Dryden publicly declaring he would watch every opportunity to fight him, his lordship thought fit to leave the town upon it, and mr. Dryden never could meet him after.

As to mr. Dryden's character, it has been treated in extremes, some setting it too high, others too low ; for he was too deeply engaged in party, to have strict justice done him either way. We have seen, how differently his moral character has been treated by lord Landſdown and bishop Burnet ; the former representing him as a most pious and virtuous man, the latter, as the most abandoned and profligate sinner. His character as a writer has been no less variously represented. As to his dramatic works, to say nothing more of the Rehearsal, we find, that the critics, his contemporaries, made very free with them ; and, it must be confessed, they are not the least

least exceptionable of his compositions. For tragedy, it has been observed, that mr. Dryden seldom touches the passions; but deals rather in pompous language, poetical flights, and descriptions; and that this was his real taste, appears not only from the tragedies themselves; but from two instances mentioned by mr. Gildon. The first is, that when a translation of Euripides was recommended to him instead of Homer, he replied, that he had no relish for that poet, who was a master of tragic simplicity: The other is, that he generally expressed a very mean, if not contemptible, opinion of mr. Otway, who is universally allowed to have succeeded very happily in affecting the passions: though, in the preface to his translation of M. Fresnoy, he speaks more favourably of that poet. Mr. Gildon ascribes this gusto in mr. Dryden to his great conversation with French romances. As to comedy, mr. Dryden himself acknowledges his want of genius for it, in his defence of the Essay on dramatic poetry, prefixed to his Indian emperor: “ I know, says he, I am not fitted by nature to write comedy; I want that gaiety of humour, which is required in it. My conversation is slow and dull; my humour saturnine and reserved. In short, I am none of those who endeavour to break jests in company, or to make repartees. So that those, who decry my comedies, do me no injury, except it be in point of profit: reputation in them is the last thing to which I shall pretend.” But perhaps mr. Dryden would have wrote much better in both kinds of the drama, had not the necessity of his circumstances obliged him to conform to the popular taste. Hence my lord Landsdown, in his “ Essay

In his laws of poetry, as laid down by the duke of Bucks, &c. p. 211.

Works, Vol. i. p. 93.

“ Dryden himself, to please a frantic age,
 “ Was forc’d to let his judgment stoop to rage:
 “ To a wild audience he conform’d his voice,
 “ Comply’d to custom, but not err’d through choice.
 “ Deem then the people’s, not the writer’s sin;
 “ Almanzor’s rage, and rants of Maximin:
 “ That fury spent in each elaborate piece,
 “ He vies for fame with ancient Rome and Greece.

And mr. Dryden himself insinuates as much in the following passage of the Epistle dedicatory to the Spanish Friar: “ I remember some verses of my own Maximin and Almanzor, which cry vengeance upon me for their extravagance.—All I can say for those passages, which are, I hope, not many,

“ is, that I knew they were bad enough to please, even
 “ when I writ them. But I repent of them among my sins;
 “ and if any of their fellows intrude by chance into my pre-
 “ sent writings, I draw a stroke over all those Dalilah’s of the
 “ theatre, and am resolved I will settle myself no reputation
 “ by the applause of fools. ’Tis not, that I am mortified to
 “ all ambition; but I scorn as much to take it from half-
 “ witted judges, as I should to raise an estate by cheating of
 “ bubbles. Neither do I discommend the lofty stile in tra-
 “ gedy, which is naturally pompous and magnificent: but
 “ nothing is truly sublime, that is not just and proper.” He
 tells us, in his preface to *Fresnoy*, that his “ *Spanish Friar*
 “ was given to the people, and that he never wrote any thing
 “ in the dramatic way to please himself, but his *Antony* and
 “ *Cléopatra*.”

So much for mr. Dryden’s plays. His translations of *Virgil*,
Juvenal, and *Perfius*, and his *Fables*, were well received, as
 we have observed already: but his poetical reputation is built
 chiefly upon his original poems, among which his “ *Ode on*
 “ *St. Cæcilia’s day*” is justly esteemed one of the most perfect
 pieces in any language. It has been set to music more than
 once, particularly in the winter of the year 1735, by that great
 master mr. *Handel*: and was publicly performed, with the ut-
 most applause, on the theatre in *Covent-Garden*. Mr. *Con-*
greve, in the dedication of our author’s dramatic works to the
 duke of *Newcastle*, has drawn his character to great advantage.
 He represents him, in regard to his moral character, in every
 respect not only blameless, but amiable: and “ as to his wri-
 “ tings, says he, no man hath written, in our language, so
 “ much, and so various matter, and in so various manners, so
 “ well. Another thing I may say was very peculiar to him:
 “ which is, that his parts did not decline with his years, but
 “ that he was an improving writer to the last, even to near
 “ seventy years of age; improving even in fire and imagina-
 “ tion as well as in judgment: witness his *Ode on St. Cæci-*
 “ *lia’s day*, and his *Fables*, his latest performances. He was
 “ equally excellent in verse and in prose. His prose had all
 “ the clearness imaginable, together with all the nobleness of
 “ expression: all the graces and ornaments proper and pecu-
 “ liar to it, without deviating into the language or diction of
 “ poetry.—I have heard him frequently own with pleasure,
 “ that, if he had any talent for English prose, it was owing
 “ to his having often read the writings of the great arch-
 “ bishop *Tillotson*. His versification and his numbers he
 “ could

“ could learn of no-body ; for he first possessed those talents in
 “ perfection in our tongue.—In his poems, his diction is,
 “ wherever his subject requires it, so sublimely and so truly
 “ poetical, that its essence, like that of pure gold, cannot be
 “ destroyed.—What he has done in any one species, or dis-
 “ tinct kind of writing, would have been sufficient to have
 “ acquired him a great name. If he had written nothing but
 “ his prefaces, or nothing but his songs or his prologues,
 “ each of them would have intitled him to the preference and
 “ distinction of excelling in his kind.” It may be proper to
 observe, that mr. Congreve, in drawing this character of
 mr. Dryden, discharged an obligation laid on him by our poet,
 in these lines :

See Verses
 to mr. Con-
 greve on his
 comedy cal-
 led The
 double dea-
 ler, prefixed
 to that play.

“ Be kind to my remains : and, O ! defend,
 “ Against your judgment, your departed friend !
 “ Let not th’ insulting foe my fame pursue,
 “ But shade those laurels, which descend to you.

Mr. Pope had a high opinion of mr. Dryden. His verses upon his Ode on St. Cæcilia’s day, are too well known to need transcribing. Moreover, in a letter to mr. Wicherley, dated the 26th of December 1704, he says, “ It was certainly
 “ a great satisfaction to me, to see and converse with a man,
 “ whom, in his writings, I had so long known with plea-
 “ sure ; but it was a very high addition to it, to hear you, at
 “ our very first meeting, doing justice to your dead friend
 “ mr. Dryden. I was not so happy as to know him : Virgi-
 “ lium tantum vidi. Had I been born early enough, I must
 “ have known and loved him : for I have been assured, not
 “ only by yourself, but by mr. Congreve and sir William
 “ Trumbull, that his personal qualities were as amiable as
 “ his poetical, notwithstanding the many libellous misrepre-
 “ sentations of them : against which, the former of these
 “ gentlemen has told me, he will one day vindicate him.”
 But what mr. Congreve and mr. Pope have said of mr. Dry-
 den, is rather in the way of panegyric, than an exact charac-
 ter of him. Others have spoken of him more moderately,
 and yet, in our humble opinion, have done him no injustice.
 Thus dr. Felton observes, that “ he at once gave the best
 “ rules, and broke them in spite of his own knowledge, and
 “ the Rehearsal. His prefaces are many of them admirable
 “ upon dramatic writings : he had some peculiar notions,
 “ which he maintains with great address ; but his judgment

Essay on
 criticism,
 v. 376.

Dissertation
on the clas-
sics. Pref.
p. 17.

Letters con-
cerning the
English na-
tion.
Let. 18.

“ in disputed points is of less weight and value, because the
“ inconstancy of his temper did run into his thoughts, and
“ mixed with the conduct of his writings, as well as his life.”
Monsieur de Voltaire styles him “ a writer, whose genius was
“ too exuberant, and not accompanied with judgment enough ;
“ and tells us, that if he had writ only a tenth part of the
“ works he left behind him, his character would have been
“ conspicuous in every part ; but his great fault is, his hav-
“ ing endeavoured to be universal.” Mr. Dryden has made
no scruple to disparage himself, where he thought he had not
excelled. Thus, in his dedication of his *Aurèngzebe* to the
earl of Mulgrave, speaking of his writing for the stage, “ I
“ never thought myself, says he, very fit for an employment,
“ where many of my predecessors have excelled me in all
“ kinds ; and some of my contemporaries, even in my own
“ partial judgment, have outdone me in comedy. Some lit-
“ tle hopes I have yet remaining, (and those too, considering
“ my abilities, may be vain) that I may make the world some
“ some part of amends, for many ill plays, by an heroic
“ poem : which however he did not execute any part of.”

It is said, that Mr. Dryden had once a design of taking holy
orders, but was refused ; and that he solicited for the provost-
ship of Eaton-college, but failed also in this. This we have
upon the authority of Mr. Thomas Browne, who, in “ *The*
“ *late converts exposed*, or, *The reason of Mr. Bays’s chang-*
“ *ing his religion*,” of which he was supposed to be the au-
thor, has the following passage in the preface : “ But, pri-
“ thee, why so severe always upon the priesthood, Mr. Bays ?
“ You, I find, still continue your old humour, which we are
“ to date from the year of Hegira, the loss of Eaton, or since
“ orders were refused you.” Mr. Langbaine likewise, speak-
ing of our author’s *Spanish Friar*, tells us, that “ ever since a
“ certain worthy bishop refused orders to a certain poet, Mr.
“ Dryden has declared open defiance against the whole clergy ;
“ and, since the church began the war, he has thought it but
“ justice to make reprisals on the Church.”

Account of
the English
dramatic
poets, p.
171.

Bayle’s dict.

DUAREN (FRANCIS) an ancient professor of civil law
at Bourges, was born at St. Brien, a city of Bretagne in
France, in the year 1509. He was the son of John Duaren,
who exercised a place of judicature in Bretagne ; which place
he succeeded his father in, and performed the functions of it
for some time. He read lectures on the Pandects at Paris, in
the year 1536 ; and, among other scholars, he had three sons
of

of the learned Budæus. He was sent for to Bourges in 1538 to teach civil law, three years after Alciat was retired; but quitted his place in 1548, and went to Paris, in order to frequent the bar: for he was very desirous to join the practice to the theory of the law. He attended the bar of the parliament of Paris, but conceived a prodigious aversion to the chicanery of the court: and “ it was, says he, with great reluctance
“ and dissatisfaction, that I saw the excessive and almost inextricable labyrinth of controversies, which that court abounds
“ in above all others, rather than the law-proceedings, which seem as it were necessary to mankind. For it is scarce credible, how great a number of men, even of the best quality,
“ are daily engaged even in the most minute and trifling disputes: and, to speak of the most venerable order of the senators, would you believe, says he to his friend, that most
“ of their decisions, delivered on stated days, are unworthy, I will not say, of that august assembly, but even of the
“ meanest tribunal?” Mr. Bayle has observed, upon this extract from a letter of Duaren, that those august assemblies, which are stiled parliaments, are too important for the inconsiderable causes determined by them; and “ one cannot, says
“ he, but pity a fine genius, who employs a great deal of his time in preparing to plead a cause there. For what must he
“ study and examine! The phrases made use of by a notary in a will or contract of marriage, to express the mind of a
“ mean private person.” This conveys a just and proper idea Bayle’s dict. of the parliament of Paris.

Disgusted with these courts, Duaren had great reason to rejoice at the advantageous offers made him by the duchess of Berri, sister of Henry II; which gave him a favourable opportunity to retire from the bar, and to resume with honour the employment he had at Bourges. He returned to his professorship of civil law there, in the year 1551; and no professor, except Alciat, had ever so large a stipend in the university, as himself. He seems to have deserved it: for to his honour it may be said, that he was the first of the French civilians, who cleared the civil law-chair from the barbarism of the glossators, in order to introduce the pure sources of the ancient jurisprudence. He was indeed unwilling to share this honour with any person; and therefore viewed with an envious eye the reputation of his colleague Eguinard Baron, who blended likewise polite literature with the study of the law. This jealousy prompted him to write a book, in which he endeavoured to lessen the esteem the world had for his colleague; however, af-

ter the death of Baron, he shewed himself one of the most zealous to immortalize his memory, and erected a monument in honour of the deceased at his own expence. He had other colleagues, who revived his uneasiness. He could not behold without pain the great reputation of Balduinus or Baudouin, who was younger than himself; and, after he was delivered from that thorn, he perceived, that Cujacius, who succeeded Baudouin, had still greater merit. He did not at all love this new-comer; and there arose between them such disputes, that the consequences of them might have occasioned great disorders in the university of Bourges, if Cujacius had not left the field, and retired to Valence, in order to teach civil law there. Duaren is a good example to prove, that some of the chief miseries of human life, of which we lament so much, and are so apt to charge on the nature and constitution of things, arise merely from our own ill-regulated passions.

Sammarth.
Elog. lib. i.

Duaren died in the year 1559, without having ever married. He had great learning and an excellent judgment, but a very bad memory; so that he was obliged always to read his lectures from his notes. And therefore, in his travels in Germany, when he was frequently importuned by learned men to give them some lectures, and was not able to comply with their desires for want of his notes, he was reckoned a man of little learning by ignorant and perverse judges. But, what is more remarkable in Duaren than his bad memory, is, that he was a protestant, though he never had the courage to separate from the church of Rome. His treatise of benefices, which he published in 1550, rendered him suspected of heresy; and it was inserted in the Index Expurgatorius at Rome. Baudouin treated him as a prevaricator and dissembler, and reproached him with being a plagiarist from Calvin, in his book relating to the priesthood: which reproach Baudouin is supposed to have cast upon him, in order to expose him to the rage of persecutors. Duaren was highly incensed at it, and complained by letter, as well as by word of mouth, to Calvin, who pacified him.

A collection of Duaren's works was made in his life-time, and printed at Lyons in the year 1554: but, after his death, another edition more compleat was published in 1579, under the inspection of Nicholas Cifner, who had been his scholar, and was afterwards professor of civil law at Heidelberg. Whether this, or the edition afterwards printed in 1592, contains the same number of pieces, we have not an opportunity of examining; however, the catalogue given of his works by sir

Thomas-

Thomas-Pope Blount, runs thus : 1. *Commentaria in varios titulos digesti et codicis.* 2. *Disputationum anniverfariarum, libri duo.* 3. *De jure accrefcendi, libri duo.* 4. *De ratione docendi difcendique juris.* 5. *De jurifdictione & imperio.* 6. *Apologia adverfus Eguinarium Baronem.* 7. *De plagariis.* This mr. Bayle calls “ a curious treatife, but too fhort for fo “ copious a fubject.” 8. *In confuetudines feudorum commentarius.* 9. *De facris ecclefiae minifteriis ac beneficiis.* 10. *Pro libertate ecclefiae Gallicanae adverfus artes Romanas defenfio.* This piece muft have been fufficient to have prejudiced the court of Rome againft him, and to have procured him a place in the *Index Expurgatorius.* 11. *Epiftola ad Sebaft. Albeſpinam, regis Galliae oratorem.* 12. *Epiftola de Francisco Balduino.* 13. *Defenfio adverfus Balbini ſycophantae maledicta.*

DUCK (ARTHUR) a civilian, was born in Devonſhire in 1580, of a confiderable family ; at fifteen years of age became a ſtudent at Exeter-college in Oxford, where he took a degree in arts in 1599. From thence he removed to Hart-hall, and afterwards was elected fellow of All-Souls ; but his genius leading him to the ſtudy of the civil law, he took his other degrees in that faculty. He travelled into France, Italy, and Germany, and, after his return, was made chancellor of the dioceſe of Bath and Wells. He was afterwards made chancellor of London, and at length maſter of the requests : but the confuſions, which were then beginning, probably hindered him from riſing any higher. In 1640 he was elected burgeſs for Minehead in Somerſetſhire, and ſoon after ſiding with king Charles in the time of the rebellion, became a great ſufferer in the fortunes of his family. In 1648, he was ſent for by his majeſty to Newport in the iſle of Wight, to be aſſiſting in his treaty with the commiſſioners ſent from the parliament ; but, that treaty taking no effect, he retired to his habitation at Chiſwick near London, where he died in the year 1649. He was an excellent civilian, a tolerable poet, eſpecially in his younger days, and very well verſed in hiſtory, eccleſiaſtical as well as civil. He left behind him ‘ *Vita Henrici Chichele,* &c. and ‘ *De uſu & autoritate juris civilis Romanorum in dominiis principum Chriſtianorum.*’ A very uſeful and entertaining work, which has been printed ſeveral times at home and abroad. He was greatly aſſiſted in this work by the learned dr. Gerard Langbaine.

Wood’s A-
then. Oxon.

DUCK

Spence's
Account of
Stephen
Duck, pre-
fixed to his
poems.

DUCK (STEPHEN) a very extraordinary person, who from a thresher became a poet, and was afterwards advanced to the cure of a parish. He was born about the beginning of this century, and had originally no other teaching, than what enabled him to read and write English: and, as arithmetic is generally joined with this degree of learning, he had a little share of that too. About his fourteenth year he was taken from school, and was afterwards successively engaged in the several lowest employments of a country life. This lasted for some years; so long, that he had almost forgot all the arithmetic he had learned at school. However, he read sometimes, and thought oftener: he had a certain longing after knowledge; and, when he reflected within himself on his want of education, he began to be particularly uneasy, that he should have forgot any thing of what he had learned, even at the little school he had been at. He thought of this so often, that, at last, he resolved to try his own strength; and, if possible, to recover his arithmetic again.

Spence, &c.

He was then about twenty-four years of age; and considering the difficulties the poor fellow lay under, an inclination for knowledge must needs have been very strong in him. He was then married, and at service: he had little time to spare: he had no books, and no money to get any; but he was resolved to go through with it, and accordingly used to work more than other day-labourers, by which means he got some little matter added to his pay. This overplus was at his own disposal; and with this he bought first a book of vulgar arithmetic, then one of decimal, and a third of measuring land: all which, by degrees, he made himself a tolerable master of, in those hours he could steal from sleep, after the labours of the day. He had, it seems, one dear friend, who joined with him in this literary pursuit; and with whom he used to talk and read, when they could steal a little time for it. This friend had been in a service at London for two or three years, and had an inclination to books, as well as Stephen Duck. He had purchased some, and brought them down with him into the country; and Stephen had always the use of his little library, which in time was increased to two or three dozen of books. "Perhaps, says his historian, you would be willing
"to know, what books their little library consisted of. I need
"not mention those of arithmetic again, nor his Bible: Milton, the Spectators, and Seneca, were his first favourites;
"Telemachus, with another piece by the same hand, and
"Addison's Defence of Christianity, his next. They had an
English

“ English dictionary, and a sort of English grammar, an Ovid of long standing with them, and a Byſche’s Art of poetry of later acquisition. Seneca’s Morals made the name of L’Eſtrange dear to them ; and, as I imagine, might occasion their getting his Joſephus in folio, which was the laſteſt purchaſe in their whole collection. They had one volume of Shakeſpear, with ſeven of his plays in it. Beſides theſe, Stephen had read three or four other plays ; ſome of Epiſtetus, Waller, Dryden’s Virgil, Prior, Hudibras, Tom Brown, and the London Spy.”

Spence, &c.

With theſe helps Stephen grew ſomething of a poet, and ſomething of a philoſopher. He had from his infancy a caſt in his mind towards poetry, as appeared from ſeveral little circumſtances ; but what gave him a higher taſte of it, than he had been uſed to, was Milton’s Paraדיſe Loſt. This he read over twice or thrice with a dictionary, before he could underſtand the language of it thoroughly ; and this, with a ſort of English grammar he had, is ſaid to have been of the greateſt uſe to him. It was his friend that helped him to the ſpectators ; which, as he himſelf owned, improved his underſtanding more than any thing. The copies of verſes, ſcattered in thoſe pieces, helped on his natural bent that way ; and made him willing to try, whether he could not do ſomething like them. He ſometimes turned his own thoughts into verſe, while he was at work ; and at laſt begun to venture thoſe thoughts a little upon paper. The thing took air ; and Stephen, who had before the name of a ſcholar among the country people, was ſaid now to be able to write verſes too. This was mentioned accidentally, about the year 1729, before a gentleman of Oxford, who ſent for Stephen ; and after ſome talk with him, deſired him to write him a letter in verſe. He did ſo ; and that letter is the epiſtle, which ſtands the laſt in his Poems, though the firſt whole copy of verſes, that ever he wrote.

Spence, &c.

Spence, &c.

By theſe attempts, one after another, he became known to the clergymen in the neighbourhood ; who, upon examining him, found that he had a great deal of merit, made him ſome preſents, and encouraged him to go on. At length, ſome of his eſſays falling into the hands of a lady of quality, who attended on the late queen Caroline, he became known to her majeſty, who took him under her protection, and ſettled on him a yearly penſion of 30l. we think ; ſuch an one at leaſt, as was ſufficient to maintain him independently of labour. This Duck very gratefully acknowledges in the dedication of his

his Poems to the queen : “ Your majesty, says he, has indeed
 “ the same right to them, as you have to the fruits of a tree,
 “ which you have transplanted out of a barren soil into a fer-
 “ tile and beautiful garden. It was your generosity which
 “ brought me out of obscurity, and still condescends to pro-
 “ tect me; like the supreme Being, who continually supports
 “ the meanest creature, which his goodness has produced.”
 Dean Swift, whose consciousness of abilities infinitely supe-
 rior might, one would think, easily have made him overlook
 such an object as Duck, but whose spleen prompted him to be
 satirical on any occasion or none, was so piqued at this gene-
 rosity in the queen, while we suppose he thought himself and
 his own friends neglected, that he wrote the following quib-
 bling epigram, as he calls it, “ on STEPHEN DUCK, the
 “ thresher and favourite poet:”

The thresher Duck could o'er the Q— prevail;
 The proverb says, “ No fence against a flail.”
 From threshing corn, he turns to thresh his brains,
 For which her M——y allows him grains.
 Though 'tis confess'd, that those who ever saw
 His poems, think them all not worth a straw.
 Thrice happy Duck, employ'd in threshing stubble!
 Thy toil is lessen'd, and thy profits double.

Stephen Duck was afterwards admitted into holy orders,
 and preferred to the living of Byfleet in Surry. He had taken
 some pains to master the Latin tongue, as we may perceive
 by his imitation of some of the ancient Latin poets, so that
 he was probably as well qualified for the sacred office as many
 of his reverend brethren; since it cannot reasonably be expected
 that every clergyman should understand Greek, in an age
 which affords so little encouragement to letters. At Byfleet
 he continued for many years to make poems and sermons,
 and was mightily followed by the people as a preacher; till,
 failing at length into a low-spirited melancholy way, he flung
 himself into the Thames from a bridge near Reading, and was
 drowned. This unhappy accident, for he was perfectly luna-
 tic, befell him some time in May or June 1756. In the pre-
 face to his Poems, he makes his acknowledgments to some
 gentlemen, who “ first took notice of him in the midst of po-
 “ verty and labour.” What those gentlemen did, was highly
 generous and praise-worthy, and it was but gratitude in Ste-
 phen to acknowledge it; yet it is more than probable, that
 if

If he had been suffered to pass the remainder of his life, after he had passed so much of it, in poverty and labour, he had not only missed the unhappy end he came to, but also been a stranger to many years of melancholy and misery, which preceded it; since it may all be naturally imputed to the want of that exercise and labour, to which he had been accustomed from his earliest youth.

DUDLEY (EDMUND) a celebrated lawyer and able statesman, in the reign of Henry VII. was born in the year 1462. Some have said, that he was the son of a mechanic: but this notion probably took its rise from prejudices conceived against him for his male-administrations in power; for he was of the ancient family of the Dudley's, and his father was sir John Dudley, second son of John Dudley, baron of Dudley, and knight of the Garter. About the age of sixteen, he was sent to Oxford, where he spent some time; and afterwards removed to Gray's-Inn in London, in order to prosecute the study of the law. He studied it with great diligence, and came at length to be considered as a most able person in his profession; which induced Henry VII. to take him very early into his service. It is said, that for his singular prudence and fidelity, he was sworn of the king's privy-council, in the 23d year of his age: and as Polydore Virgil, who affirms this, was then here in England, there can be no reason to doubt it. In the year 1492, we find he was one of those great men in the king's army near Bologne, who were chiefly instrumental in making a peace with France; and that two years after he obtained the wardship and marriage of Elizabeth, daughter of Edward Grey, viscount L'Isle, sister and coheir of John viscount L'Isle, her brother. In the year 1499, he was one of those who signed the ratification of the peace, just mentioned, by the authority of parliament; which shews, that he was a person in great credit with his country, as well as in high favour with his prince, whom he particularly served in helping to fill his coffers, under the colour of law, though with very little regard to the principles of equity and justice. All our general histories have handled this matter so in the gross, that it is very difficult to learn from them, wherein the crimes of Empson and Dudley consisted: but lord Bacon, who understood it well, relates every circumstance freely and fully in the following manner: "As kings do more easily find instruments for their will and humour, than for their service and honour, he had gotten for his purpose, or beyond his purpose," two

Wood's
Athen.
Oxon.

Polydor.
Virg. Hist.
Anglie,
P. 567.

“ two instruments, Empsom and Dudley, bold men and
 “ careless of fame, and that took toll of their master’s grist.
 “ Dudley was of a good family, eloquent, and one that could
 “ put hateful business into good language: but Empsom, that
 “ was the son of a sieve-maker, triumphed always in the
 “ deed done, putting off all other respects whatsoever. These
 “ two persons, being lawyers in science, and privy-counsel-
 “ lers in authority, turned law and justice into wormwood
 “ and rapine. For, first, their manner was to cause divers
 “ subjects to be indicted of sundry crimes, and so far forth to
 “ proceed in form of law; but, when the bills were found,
 “ then presently to commit them: and nevertheless, not to
 “ produce them in any reasonable time to their answer, but
 “ to suffer them to languish long in prison, and, by sundry
 “ artificial devices and terrors, to extort from them great
 “ fines and ransoms, which they termed compositions and
 “ mitigations. Neither did they, towards the end, observe
 “ so much as the half face of justice in proceeding by indict-
 “ ment, but sent forth their precepts to attach men, and
 “ convent them before themselves and some others, at their
 “ private houses in a court of commission: and there used to
 “ shuffle up a summary proceeding by examination, without
 “ trial of jury, assuming to themselves there, to deal both in
 “ pleas of the crown, and controversies civil. Then did they
 “ also use to enthrall and charge the subjects lands with tenures
 “ in capite, by finding false offices, and thereby to work
 “ upon them by wardships, liveries, premier seigns, and
 “ alienations, being the fruits of those tenures, refusing, upon
 “ divers pretexts and delays, to admit men to traverse those
 “ false offices according to the law. Nay, the king’s wards,
 “ after they had accomplished their full age, could not be suf-
 “ fered to have livery of their lands, without paying excessive
 “ fines, far exceeding all reasonable rates. They did also
 “ vex men with informations of intrusion, upon scarce co-
 “ lourable titles. When men were outlawed in personal actions,
 “ they would not permit them to purchase their charters of
 “ pardon, except they paid great and intolerable sums, stand-
 “ ing upon the strict point of law, which, upon outlawries,
 “ giveth forfeiture of goods: nay, contrary to all law and
 “ colour, they maintained the king ought to have the half
 “ of men’s lands and rents, during the space of full two
 “ years, for a pain, in case of outlawry. They would also
 “ ruffle with jurors, and enforce them to find, as they would
 “ direct;

"direct; and, if they did not, convent them, imprison them, and fine them."

Bacon's
Hist. of
Henry VII.

In the parliament held in the year 1504, Dudley was speaker of the house of commons; and in consideration, as it may be presumed, of his great services to his master in this high station, we find, that two years after he obtained a grant of the stewardship of the rape of Hastings, in the county of Suffex. This was one of the last favours, that he received from his master; who, at the close of his life, is said to have been so much troubled at the oppressions and extortions of his ministers, Empsom and Dudley, that he was desirous to make restitution to such as had been injured, and directed the same by his will. Some writers have taken occasion from hence to free that monarch from blame, flinging it all upon Empsom and Dudley: but others, and lord Bacon among them, have very plainly proved, that they did not lead or deceive him in this affair, but only acted under him as instruments. The king died at Richmond on the 21st of April 1509; and was scarcely in his grave, when Dudley was sent to the Tower; the clamour of the people being so great, that this step was absolutely necessary to quiet them: though Stowe seems to think, that both he and sir Richard Empsom were decoyed into the Tower, or they had not been so easily taken. At the same time numbers of their subordinate instruments were seized, imprisoned, tried, and punished. On the 16th of July the same year, Dudley was arraigned and found guilty of high treason, before commissioners assembled in Guild-hall. The king, taking a journey afterwards into the country, found himself so much incommoded by the general outcry of his people, that he caused sir Richard Empsom to be carried down into Northamptonshire; where in October following, he was also tried and convicted, and then remanded back to the Tower. In the parliament, which began in January 1510, Dudley and Empsom were both attainted of high-treason; but the king was unwilling to execute them; and Stowe informs us, that a rumour prevailed, as if queen Catharine had interposed, and procured Dudley's pardon. The clamours of the people continually increasing, being rather heightened than softened by seeing numbers of mean fellows, whom they had employed as informers and witnesses, convicted and punished, while themselves were spared, the king was at last obliged to order them for execution; and accordingly they both lost their heads upon Tower-hill, on the 18th of August 1510.

Halle, Cooper, and Stowe.

Herbert's
Hist. of
Henry VIII.
P. 1.
Stowe's Annals.

Dudley,

Dudley, to give some employment to his thoughts, during his tedious imprisonment in the Tower, and perhaps with a view of extricating himself from his misfortunes, composed a very extraordinary piece, which he addressed to king Henry VIII. It was intitled, "The Tree of the commonwealth, by Edmund Dudley, esq; late counsellor to king Henry VII, the same Edmund being, at the compiling thereof, prisoner in the Tower in 1 Henry VIII." The contents of this treatise are, in the author's own words, as follow: "The effect of this treatise, says he, consisteth in three especial points. First, remembrance of God, and the faithful of his holy church, in the which every christian prince had need to begin. Secondly, of some conditions and demeanors necessary in every prince, both for his honour and assuredty of his continuance. Thirdly, of the tree of the commonwealth, which touched people of every degree, of the conditions and demeanors they should be of." This book never reached the king's hands, and so could not contribute to save the head of its author: nevertheless, it is somewhat strange, that though seen and perused by many, and thence made often the subject of conversation, it should never be published. Several copies of it are still extant in libraries.

DUDLEY (John) son of the preceding, baron of Malpas, viscount L'Isle, earl of Warwick, and duke of Northumberland, was born in the year 1502, and afterwards became one of the most powerful subjects this kingdom ever saw. At the time that his father was beheaded, he was about eight years old; and it being well enough known, that the severity exercised in that act was rather to satisfy the people than justice, his friends found no great difficulty in obtaining from the parliament, that the attainder might be reversed of Edmund Dudley his late father, and himself restored in blood: for which purpose a special act was passed in the year 1511. At an education suitable to his quality, he was introduced at court in 1523, where, having a fine person and great accomplishments, he soon became admired. He attended the king's favourite Charles Brandon, duke of Suffolk, in his expedition to France; and distinguished himself so much by his gallant behaviour, that he obtained the honour of knighthood. He attached himself to cardinal Wolfey, whom he accompanied in his embassy to France; and he was also in great con-

confidence with the next prime minister lord Cromwell. The fall of these eminent statesmen one after another did not at all affect the favour or fortune of sir John Dudley, who had great dexterity in preserving their good graces, without embarking too far in their designs; preserving always a proper regard for the sentiments of his sovereign, which kept him in full credit at court, in the midst of many changes as well of men as measures. In the year 1542, he was raised to the dignity of viscount L'Isle, and at the next festival of St. George was elected knight of the Garter. This was soon after followed by a much higher instance both of kindness and trust: for the king, considering his uncommon abilities and courage, and the occasion he then had for them, made him lord high admiral of England for life; and in this important post he did many singular services. He owed all his honours and fortune to king Henry VIII, and received from him, towards the close of his reign, very large grants of church lands, which however created him many enemies. He was also named by king Henry in his will, to be one of his sixteen executors; and received from him a legacy of 500l. which was the highest that he bestowed on any of them.

After the death of Henry, which happened upon the 31st of January 1546-7, the earl of Hertford, afterwards duke of Somerset, who was the young king's uncle, without having any regard to Henry VIII's will, procured himself to be declared protector of the kingdom; and set on foot many projects. Among the first one was, to get his brother, sir Thomas Seymour made high admiral; in whose favour the lord viscount L'Isle was obliged to resign, but, in lieu thereof, as it seems, created earl of Warwick, and made great chamberlain of England. This was in February. Afterwards troubles came on, and insurrections broke out in several parts of the kingdom. In Devonshire they grew so strong, that they besieged the city of Exeter; and, before they could be reduced by the lord Russell, a new rebellion broke out in Norfolk, under the command of one Robert Ket, a tanner, who was very soon at the head of ten thousand men. The earl of Warwick, whose reputation was very high in military matters, was ordered to march against them. He defeated them, and killed about a thousand of them: but they, collecting their scattered parties, offered him battle a second time. The earl marched directly towards them, but, when he was on the very point of engaging, he sent them a message, that "he was sorry to see so much courage expressed in so bad a

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" cause,

Hollings-
hed's Chro-
nicle, v. ii.
p. 1036.

"cause, but that, notwithstanding what was past, they
"might depend on the king's pardon on delivering up their
"leaders:" to which they answered, that "he was a noble-
"man of so much worth and generosity, that, if they might
"have this assurance from his own mouth, they were willing
"to submit." The earl accordingly went among them, upon
which they threw down their arms, delivered up Robert Ket
and his brother William, with the rest of their chiefs, who
were hanged: upon hearing which the Yorkshire rebels were
dispersed, and so all was quiet again.

In the latter end of the year 1549, sir Thomas Seymour
having been attainted and executed for strange practices against
his brother, and the protector now in the Tower, the earl of
Warwick was again made lord high admiral, with very ex-
tensive powers. He stood at this time so high in the king's
favour, and had so firm a friendship with the rest of the lords
of the council, that nothing was done but by his advice and
consent; to which therefore we must attribute the release of
the duke of Somerset out of the Tower, and restoring him to
some share of power and favour at court. The king was
much pleased with this; and, in order to establish a real and
lasting friendship between these two great men, had a mar-
riage proposed between the earl of Warwick's eldest son and
the duke of Somerset's daughter; which at length was
brought to bear, and, on the 3d of June 1550, solemnized in
the king's presence. In April 1551, the earl of Warwick
was constituted earl marshal of England; soon after lord
warden of the northern marches; and, in October the same
year, advanced to the dignity of duke of Northumberland.
A few days after, the conspiracy of the duke of Somerset
breaking out, the duke, his duchess, and several other per-
sons, were sent prisoners to the Tower; and the king, being
persuaded that he had really formed a design to murder the
duke of Northumberland, resolved to leave him to the law.
He was tried, condemned, and, on the 22d of February
1551-2, executed: the duke of Northumberland succeeding
him as chancellor of Cambridge.

Burnet's
Hist. of
Reform.
v. ii. p. 179.

This great politician had now raised himself as high as it
was possible, in point of dignity and of power: the ascendancy
he had gained over the young king was so great, that he di-
rected him intirely at his pleasure; and he had with such dex-
terity wrought most of the great nobility into his interests, and
had so humbled and depressed all, who shewed any dislike to
him, that he seemed to have every thing to hope, and little to
fear.

feat. And this indeed upon good grounds, while that king lived; but, when he discerned his majesty's health to decline apace, he considered, and it was very natural for him to consider, how he might secure himself and his family. This appears plainly from the hurry with which the marriage was concluded with the lady Jane Grey, eldest daughter of the duke of Suffolk; and his fourth son lord Guilford Dudley: which was celebrated in May 1553, that is, not above two months before the king died. He had been some time contriving that plan for the disposal of the kingdom, which he carried afterwards into execution. In the parliament held a little before the king's death, he procured a considerably supply to be granted; and, in the preamble of that act, caused to be inserted a direct censure of the duke of Somerset's administration. Then, dissolving that parliament, he applied himself to the king, and shewed him the necessity of setting lady Mary aside, from the danger the Protestant religion would be in, if she should succeed him: in which, from the piety of that young prince, he found no great difficulty. Bishop Burnet says, he did not well understand how the king was prevailed on to pass by his sister Elizabeth, who had been always much in his favour: yet, when this was done, there was another difficulty *Ibid. p. 277* in the way. The duchess of Suffolk was next heir, who might have sons; and therefore, to bar these in favour of lady Jane Dudley, seemed to be unnatural as well as illegal. But the duchess herself contributed, as far as in her lay, to remove this obstacle, by devolving her right upon her daughter, even if she had male issue: and this satisfied the king. The king's consent being obtained, the next point was to procure a proper instrument to be drawn by the judges: in doing which, the duke of Northumberland made use of threats, as well as promises; and, when done at last, it was in such a manner, as plainly shewed it to be illegal in their own opinions.

King Edward died upon the 6th of July 1553. It is said, that the duke of Northumberland was very desirous of concealing the king's death for some time; but this being found impossible, he carried his daughter-in-law, the lady Jane, from Durham-house to the Tower for the greater security, and on the 10th of July proclaimed her queen. The council also wrote to lady Mary, requiring her submission; but they were very soon informed, that she was retired into Norfolk, where many of the nobility and multitudes of people resorted to her. It was then resolved to send forces against her under the

command of the duke of Suffolk; but queen Jane, as she was then styled, would by no means part with her father, and the council earnestly pressed the duke of Northumberland to go in person, to which he was little inclined, as doubting their fidelity. However, on the 14th of July, he went, accompanied by some others; but, as they marched through Bishopsgate with two thousand horse, and six thousand foot, he could not forbear saying to lord Grey, "The people press to see us, but not one says, God speed us." His activity and courage, for which he had been so famous, seem from this time to have deserted him; for, though he advanced to St. Edmund's-bury in Suffolk, yet, finding his troops diminish, the people little affected to him, and no supplies coming from London, though he had wrote to the lords in the most pressing terms, he retired back again to Cambridge. The council in the mean time thought of nothing but getting out of the Tower; which effecting, they had queen Mary proclaimed. The duke of Northumberland, having immediate advice of this, caused her to be proclaimed at Cambridge, throwing up his cap, and crying, "God save queen Mary." All this affected loyalty stood him in no stead: for he was soon after arrested, arraigned, tried, and condemned. Monday the 21st of August was the day fixed for his execution, when a vast concourse of people assembled upon Tower-hill, all the usual preparations being made, and the executioner ready: but, after waiting some hours, the people were ordered to depart. This delay was to afford time for his making an open shew of the change of his religion; since that very day, in the presence of the mayor and aldermen, as well as some of the privy council, he heard mass in the Tower. The next day he was executed, after making a very long speech to the people: of which there remains nothing, but what relates to his religion; which he not only professed to be then that of the church of Rome, but to have been always so. Fox affirms, that he had a promise of pardon, even if his head was upon the block, if he would recant and hear mass: and some have believed, that he entertained such a hope to the last. Be that as it will, it is allowed, that he behaved with a proper courage and composure.

Such was the end of this potent nobleman, who, with the title of a duke, exercised, for some time, a power little inferior to that of a king; of whom it may be truly said, that though he had many great and good qualities, yet they were much overballanced by his vices. He had a numerous issue, namely, eight sons and five daughters; of whom some went before him

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Heylin's
Hist. of the
Reforma-
tion, p. 161.

Burnet's
Hist. of Ref.
vol. ii.
p. 243.
Stowe's
Annals,
p. 614.

Book of
Martyrs,
vol. iii.
p. 12, 13.

to the grave, others survived, and lived to see a great change in their fortunes. John, earl of Warwick was condemned with his father, but reprieved and released out of the Tower; and, going to his brother's house at Penshurst in Kent, died there in two days time. Ambrose and Robert were both very remarkable men, of whom we shall give some account immediately. Guilford, who, as we have already observed, married Jane, daughter of the duke of Suffolk, in May 1553, lost his life, together with his unfortunate lady, upon the scaffold, on the 12th of February following. The other sons and daughters, such as lived to be men and women, were nobly married.

See GRAY,
lady Jane.

Baronagium
Angliæ.

DUDLEY (AMBROSE) son of John, duke of Northumberland before-mentioned, afterwards baron L'Isle, and earl of Warwick, was born about the year 1530, and was carefully educated in his father's family. He attended his father into Norfolk against the rebels in 1549, and, for his distinguished courage, obtained, as is probable, the honour of knighthood. He was always very high in king Edward's favour: afterwards, being concerned in the cause of lady Jane, he was attainted, received sentence of death, and remained a close prisoner till October the 18th 1554; when he was discharged out of the Tower, and pardoned for life. In the year 1557, in company with both his brothers, Robert and Henry, he engaged in an expedition to the Low Countries, and joined the Spanish army, that lay then before St. Quintin's. He had his share in the famous victory over the French, who came to the relief of that place; but had the misfortune to lose there his youngest brother Henry, who was a person of great hopes, and had been a singular favourite with king Edward. This matter was so represented to queen Mary, that, in consideration of their faithful services, she consented to restore the whole family in blood; and accordingly an act passed this year for that purpose, by which sir Ambrose Dudley, knt. was intirely freed from the inconveniencies derived upon him by the attainder of John, duke of Northumberland, his father. On the accession of queen Elizabeth, he became immediately one of the most distinguished persons at her court; and was called, as in the days of her brother, lord Ambrose Dudley. In the fourth year of her reign, he was created first baron L'Isle, and then earl of Warwick. He was advanced to several high places, and distinguished by numerous honours; and we find him in all the great and public services during this active and busy reign;

Strype's
Memorials,
vol. iii.
p. 208.

but, what is greatly to his credit, never in any of the intrigues with which it was blemished : for he was a man of great sweetness of temper, and of an unexceptionable character, so that he was beloved by all parties, and hated by none. In the last years of his life, he endured great pain and misery, from a wound received in his leg, when he defended New Haven against the French, in the year 1562 ; and this bringing him very low, he at last submitted to an amputation, which however proved fatal to him, for he died upon the 20th of February 1589. He was thrice married, but had no issue. He was generally called " The good earl of Warwick."

Some historians have affected much amazement at the great honours bestowed by queen Elizabeth upon this noble person and his brother Robert : but it is easy to conceive, that she always intended to raise them from the very beginning of her reign. In her youth, she had conversed very intimately with Ambrose and Robert Dudley, saw them high in her brother king Edward's favour, and probably had made use of their interest in those times of prosperity. They had been also, making allowance for their great distance in rank, companions in adversity under queen Mary ; nor is it at all improbable, that they might do the princess Elizabeth some considerable services, during the latter part of that reign, when both the brothers had recovered some degree of favour.

DUDLEY (ROBERT) baron of Denbigh, and earl of Leicester, son to John duke of Northumberland, and brother to Ambrose earl of Warwick, before-mentioned, was born about the year 1532 ; and coming early into the service and favour of king Edward, was knighted in his youth. In June 1550, he espoused Amy, daughter of sir John Robsart, at Sheen in Surry, the king honouring their nuptials with his presence ; and was immediately advanced to some considerable offices at court. In the first year of queen Mary, he fell into the same misfortunes with the rest of his family ; was imprisoned, tried, and condemned ; but pardoned for life, and set at liberty in October 1554. He was afterwards restored in blood, as we have observed in the former article. On the accession of queen Elizabeth, he was immediately entertained at court, as a principal favourite : he was made master of the horse, installed knight of the Garter, and sworn of the privy-council, in a very short time. He obtained moreover prodigious grants, one after another, from the crown : and all things gave way to his ambition, influence, and policy. In his

his attendance upon the queen to Cambridge, the highest reverence was paid him: he was lodged in Trinity-college, consulted in all things, requests made to the queen through him; and, on the 10th of August 1564, he on his knees intreated the queen to speak to the university in Latin, which she accordingly did. At court however Thomas earl of Sussex shewed himself averse to his counsels, and strongly promoted the overture of a marriage between the queen and the archduke, Charles of Austria; as much more worthy of such a princess, than any subject of her own, let his qualities be what they would. This was resented by Dudley, who insinuated, that foreign alliances were always fatal; that her sister Mary never knew an easy minute after her marriage with king Philip; that her majesty ought to consider, she was herself descended of such a marriage, as by those lofty notions was derided: so that she could not condemn an alliance with the nobility of England, but she must at the same time reflect on her father's choice, and her mother's family. This dispute occasioned a violent rupture between the two lords, which the queen took into her hands, and composed; but without the least diminution of Dudley's ascendancy, who still continued to solicit and obtain new grants and offices for himself and his dependants, which were so numerous, and made so great a figure, that he was stiled by the common people "The Heart of the court."

Camden's
Annals of
Elizabeth.

To give some colour to these marks of royal indulgence, the queen proposed him as a suitor to Mary queen of Scots; promising to that princess all the advantages she could expect or desire, either for herself or her subjects, in case she consented to the match. The sincerity of this was suspected at that time, when the deepest politicians believed, that, if the queen of Scotland had complied, it would have served only to countenance the preferring him to his sovereign's bed. The queen of Scots rejected the proposal in a manner that, some have thought, proved as fatal to her, as it had done to his own lady, who was supposed to be sacrificed to his ambition of marrying a queen. The death of this unfortunate lady happened on the 8th of September 1650, at a very unlucky juncture for his reputation; because the world at that time conceived it might be much for his conveniency to be without a wife, this island having then two queens, young, and without husbands. The manner too of this poor lady's death, which, Mr. Camden says, was by a fall from a high place, filled the world with the rumour of a lamentable tragedy.

Mr. Aubrey has given a very circumstantial and curious account of this affair; and, as it is generally supposed to be true in the main, we will here insert it for the reader's amusement:

"Robert Dudley, earl of Leicester, a very goodly personage, being a great favourite to queen Elizabeth, it was thought, and commonly reported, that had he been a bachelor or widower, the queen would have made him her husband. To this end, to free himself of all obstacles, he with fair flattering intreaties desires his wife to repose herself here," that is, at Cumnor in Berkshire, where this tragical affair was executed, "at his servant Anthony Forster's house, who then lived in the manor-house of this place; and also prescribed to sir Richard Varney, a promoter to this design, at his coming hither, that he should first attempt to poison her, and, if that did not take effect, then by any other way whatsoever to dispatch her." The scheme of poisoning not succeeding, they resolved to destroy her by violence; and, as Mr. Aubrey relates, they effected it thus: "Sir Richard Varney, who, by the earl's order, remained with her alone on the day of her death, and Forster, who had that day forcibly sent away all her servants from her to Abingdon fair, about three miles distance from this place: these two persons, first stifling her, or else strangling her, afterwards flung her down a pair of stairs and broke her neck, using much violence upon her; yet caused it to be reported, that she fell down of herself, believing the world would have thought it a mischance, and not have suspected the villany. —As soon as she was murdered, they made haste to bury her, before the coroner had given in his inquest, which the earl himself condemned, as not done advisedly; and her father, sir John Robsart, hearing, came with all speed hither, caused her corpse to be taken up, the coroner to sit upon her, and further inquiry to be made concerning this business to the full. But it was generally thought, that the earl stopped his mouth: who, to shew the great love he bore while alive, and what a grief the loss of so virtuous a lady was to his tender heart, caused her body to be reburied in St. Mary's church in Oxford, with great pomp and solemnity. It is also remarkable, says Mr. Aubrey, that Dr. Babington, the earl's chaplain, preaching the funeral sermon, tripped once or twice in his speech, by recommending to their memories that virtuous lady so pitifully murdered, instead of saying, so pitifully slain."

In September 1564, the queen created him baron of Denbigh, and, the day after, earl of Leicester, with all the pomp and ceremony imaginable; and, before the close of the year, he was made chancellor of Oxford, as he had been some time before high steward of Cambridge. His great influence in the court of England was not only known at home, but abroad, which induced the French king, Charles IX, to send him the order of St. Michael, then the most honourable in France; and he was installed with great solemnity in January 1565. About the year 1572, it is supposed that the earl married Douglas, baroness dowager of Sheffield: which however was managed with such privacy, that it did not come to the queen's ears, though a great deal of secret history was published, even in those days, concerning the adventures of this unfortunate lady. We call her unfortunate, because though the earl had actually married her, and there were legal proofs of it, yet he never would own her as his wife. Some of the wits in queen Elizabeth's court, after the earl's public marriage with the countess dowager of Essex, styled these two ladies, Leicester's two Testaments, calling lady Douglas the Old, and lady Lettice the New Testament. The earl, in order to stifle this affair, proposed every thing he could think of to lady Douglas Sheffield, to make her desist from her pretensions: but, finding her obstinate, and resolved not to comply with his proposals, he attempted to take her off by poison: "For 'tis certain," says sir William Dugdale, "that she had some ill potions given her, so that, with the loss of her hair and nails, she hardly escaped death." It is however beyond all doubt, that the earl of Leicester had by her a son, sir Robert Dudley, of whom we shall speak hereafter, and to whom, by the name of his BASE SON, he left the bulk of his fortune; and also a daughter.

Antiquities
of War-
wickshire,
p. 167.

In July 1575, as the queen was upon her progress, she made the earl a visit at his castle of Kenilworth in Warwickshire. This manor and castle had formerly belonged to the crown; but lord Leicester having obtained it from the queen, expended no expence in enlarging and adorning it: and Dugdale says, that he laid out no less than 60,000*l.* upon it. Here, the preparation being made, he entertained the queen and her court for seventeen days together with all imaginable magnificence: of which, being none of the least remarkable transactions of his life, we will transcribe from Dugdale a particular account. That historian tells us, that the queen at her entrance was surprised with the sight of a floating island on the large pool there,

Ibid. p. 249.

there, bright blazing with torches; on which were clad in silks the lady of the lake, and two nymphs waiting on her, who made a speech to the queen in metre, of the antiquity and owners of that castle, which was closed with cornets and other music. Within the base-court was erected a stately bridge, twenty feet wide, and seventy feet long, over which the queen was to pass: and on each side stood columns, with presents upon them to her majesty from the gods. Sylvanus offered a cage of wild fowl, and Pomona divers sorts of fruits; Ceres gave corn, and Bacchus wine; Neptune presented sea-fish; Mars the habiliments of war, and Phœbus all kinds of musical instruments. During her stay, variety of shews and sports were daily exhibited. In the chace, there was a savage-man with satyrs; there were bear-bating and fireworks, Italian tumblers, and a country bride-ale, running at the Quintin, and morrice-dancing. And, that nothing might be wanting which those parts could afford, the Coventry men came and acted the ancient play, called Hock's Tuesday, representing the destruction of the Danes in the reign of king Ethelred; which pleased the queen so much, that she gave them a brace of bucks, and five marks in money, to bear the charges of a feast. There were, besides, on the pool, a triton riding on a mermaid eighteen feet long, as also Arion on a dolphin, with excellent music. The expences and costs of these entertainments may be guessed at by the quantity of beer then drank, which amounted to 320 hogheads of the ordinary sort: and, for the greater honour and grace thereof, sir Thomas Cecil, son to the treasurer Burleigh, and three more gentlemen, were then knighted; and, the next ensuing year, the earl obtained a grant of the queen for a weekly market at Kenilworth, with a fair yearly on Midsummer-day. So far Dugdale. There is also in Strype a long and circumstantial narrative of all that passed at this royal visit, by one who was present; which is very well worth the reading, as it shews the temper of the queen, and the manners of those times.

Warwick-shire, p. 249.

Annals,
p. 341.

In this year 1576, happened the death of Walter, earl of Essex, which drew upon the earl of Leicester many suspicions, especially after his marriage with the countess of Essex was declared: as it was two years after. For, in 1578, when the duke of Anjou pressed the match that had been proposed between himself and queen Elizabeth, his agent, believing lord Leicester to be the greatest bar to the duke's pretensions, informed the queen of his marriage with lady Essex; upon which her majesty was so enraged, that, as Camden relates,

she

she commanded him not to stir from the castle of Greenwich, and would have committed him to the Tower, if she had not been dissuaded from it by the earl of Suffex. Lord Leicester being now in the very height of power and influence, many attempts were made upon his character, in order to take him down: and in the year 1584 came out a most virulent book against him, commonly called "*Leicester's Commonwealth*." The drift of it was to shew, that the English constitution was subverted, and a new form imperceptibly introduced, to which no name could be so properly given, as that of a "*Leicestrian Commonwealth*." To make this pass the better, the earl was represented as an atheist in point of religion, a secret traitor to the queen, an oppressor of her people, an inveterate enemy to the nobility, a compleat monster with regard to ambition, cruelty, and lust: and not only so, but as having thrown all offices of trust into the hands of his creatures, and usurped all the power of the kingdom. The queen however did not fail to countenance and protect her favourite: and to remove, as much as possible, the impression this bitter performance was sure to make upon the vulgar, caused letters to be issued from the privy-council, in which all the facts contained therein were declared to be absolutely false, not only to the knowledge of those who signed them, but also of the queen herself. Nevertheless, this book was universally read, and the contents of it generally received for true: and the great secrecy, with which it was wrote, printed, and published, induced a suspicion, that some very able heads were concerned either in drawing it up, or at least in furnishing the materials. It is not well known, what the original title of this book was, but supposed to be "*A Dialogue between a scholar, a gentleman, and a lawyer*;" though it was afterwards called "*Leicester's Commonwealth*." It has been several times reprinted, particularly in 1600, 8vo; in 1631, 8vo, the running-title being "*A Letter of state of a scholar of Cambridge*;" in 1641, 4to and 8vo, with the addition of "*Leicester's Ghost*;" and again in 1706, 8vo, under the title of "*Secret memoirs of Robert Dudley earl of Leicester*," with a preface by dr. Drake, who pretended it to be printed from an old manuscript. The design of reprinting it in 1641, was, to give an ill impression of the government of Charles I; and the like was supposed to be the design of dr. Drake in his publication. Indeed, it may be considered as a standing libel upon all overgrown ministers, and governments by faction.

Strype's
Memorials,
vol. iii.
p. 359.

In

In December 1585, lord Leicester embarked for the Protestant Low-Countries, whither he arrived in quality of governor. At this time the affairs of those countries were in a perplexed situation, and the states thought that nothing could contribute so much to their recovery, as prevailing upon queen Elizabeth to send over some person of great distinction, whom they might set at the head of their concerns, civil and military: which proposition, says Camden, so much flattered the ambition of this potent earl, that he willingly consented to pass the seas upon this occasion, as being well assured of most ample powers. Before his departure, the queen admonished him to have a special regard to her honour, and to attempt nothing inconsistent with the great employment to which he was advanced: nevertheless, she was so displeased with some proceedings of his and the states, that the year after she sent over very severe letters to them, which drew explanations from the former, and deep submissions from the latter. The purport of the queen's letters was, to reprimand the states, "for having conferred the absolute government of the confederate provinces upon Leicester, her subject, though she had refused it herself;" and Leicester, for having presumed to take it upon him. He returned to England in November 1585; and, notwithstanding what was past, was well received by the queen. What contributed to make her majesty forget his offence in the Low-Countries, was the pleasure of having him near her, when she wanted his counsel extremely: for now the affair of Mary queen of Scots was upon the carpet, and the point was, how to have her taken off with the least discredit to the queen. The earl thought it best to have her poisoned; but that scheme was not found practicable, so that they were obliged to have recourse to violence. The earl set out for the Low-Countries in June 1587; but, great discontents arising on all sides, was recalled in November. Camden relates, that on his return, finding an accusation was preparing against him for male-administration there, and that he was ~~to~~ to appear before the council, he privately implored the queen's protection, and besought her, "not to receive him with disgrace upon his return, whom at his first departure she had sent out with honour; nor bring down alive to the grave, whom her former goodness had raised from the dust:" which expressions of humility and sorrow wrought so far upon the queen, that he was admitted into her former grace and favour.

In the year 1588, when the nation was alarmed with the apprehensions of the Spanish armada, lord Leicester was made lieutenant-general, under the queen, of the army assembled at Tilbury. This army the queen went to review in person, and there made the short and memorable speech, in which she said, " I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already for your forwardness you have deserved rewards and crowns : and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time my lieutenant-general shall be in my stead, than whom, never prince commanded a more noble or worthy subject ; not doubting, but by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people." We see how high this noble personage stood in the favour of his mistress to the last : for he lived but till September following, dying upon the 4th of that month, at his house at Cornbury in Oxfordshire, while he was upon the road to his castle of Kenilworth. His corpse was removed to Warwick, and buried there in a magnificent manner. He is said to have inherited the parts, as his brother, the earl of Warwick did the virtues, of his father. His ambition was great, but his abilities seem to have been greater. He was a finished courtier in every respect ; and managed his affairs so nicely, that his influence and power became almost incredible. He differed with archbishop Grindal, who, though much in confidence of the queen, was by him brought first into discredit with her, and then into disgrace ; nay, to such a degree was this persecution carried, that the poor prelate desired to lay down his archiepiscopal dignity, and actually caused the instrument of his resignation to be drawn ; but his enemies, believing he was near his end, did not press the perfecting of it, and so he died with his mitre on his head, of a broken heart. This shews the power the earl had in the church, and how little able the first subject of the queen was to bear up against him. As sure, though conceived upon none of the justest notions. As to his power in the state, we may form some idea of that, from the observance shewn him, when he visited Buxton-Wells, by the earl of Shrewsbury, one of the ancientest peers in the kingdom ; and from the sense, which queen Elizabeth expressed of that earl's behaviour in the following letter, written with her own hand : which contains perhaps as high a testi-

Memoirs of
the reign of
queen Eliza-
beth, p. 395.

Collier's
Eccles. hist.
II. ii. p.
580.

testimony of favour, as ever was expressed by a sovereign to a subject.

ELIZABETH.

" Our very good cousin : being given to understand from
" our cousin of Leicester, how honourably he was not only
" lately received by you our cousin and the countess of Chatf-
" worth, and his diet by you both discharged at Buxton's, but
" also presented with a very rare present ; we should do him
" great wrong, holding him in that place of favour we do, in
" case we should not let you understand, in how thankful sort
" we accept the same at both your hands, not as done unto
" him, but unto our ownself: reputing him as another our-
" self. And therefore, you may assure yourself, that we,
" taking upon us the debt, not as his, but our own, will take
" care accordingly to discharge in such honourable sort, as so
" well deserving creditors as ye are shall never have cause to
" think ye have met with an unthankful debtor, &c."

In his private life he affected a wonderful regularity, and carried his pretences to piety very high : though, to gratify his passions, there were no crimes, however exorbitant, which he would not commit. Poisoning was very common with him ; and he is said to have been wonderfully skilled in it. He was very circumspect in his speeches, many of which are preserved in the Cabbala, Strype's Annals, and Peck's Desiderata Curiosa ; and wrote as well as any man of his time. He had a competent knowledge of the Latin tongue, and was thoroughly versed in the French and Italian. To conclude ; the family of Dudley, in three descents, furnished men of such capacities, as are scarce to be equalled in history : the grandfather, the father, and the son, were all great men, but the last the greatest and most fortunate of the three, if any man can be so reputed, whom flattery itself would be ashamed to stile good. Yet notwithstanding his good fortune, he had probably shared the same fate, and come to the same untimely end with them, if death had not conveniently carried him off before his royal mistress and protectress.

We have already observed, that he left the bulk of his estate to " his base son Robert," as he used to call him : of whom we are now to speak.

DUDLEY (Sir ROBERT) as he was called here, and, as he was stiled abroad, earl of Warwick and duke of Northumberland,

thumberland, was son of Robert earl of Leicester by the lady Douglas Sheffield, and born at Sheen in Surry in the year 1573. His birth was carefully concealed, as well to prevent the queen's knowledge of the earl's engagements with his mother, as to hide it from the countess of Essex, to whom he was then contracted, if not married. He was considered and treated as his lawful son, till the earl's marriage with the countess dowager of Essex, which was about the year 1578; and then he was declared to be only his natural issue by lady Douglas. Out of her hands the earl was very desirous to get him, in order to put him under the care of sir Edward Horley, governor of the isle of Wight; which some have imagined to have been done, not with any view to the child's disadvantage, for he always loved him tenderly, but with a thought of bringing him upon the stage at some proper time, as his natural son by another lady. He was not able to get him, for some time: but, at last effecting it, he sent him to school at Offingham in Suffex in 1583, and four years after to Christ-church in Oxford. In 1588, his father died; and left him, after the decease of his uncle Ambrose, earl of Warwick, his noble castle of Kenilworth, the lordships of Denbigh and Chirk, and the bulk of his estate; which, before he was of age, he in a great measure enjoyed, notwithstanding the enmity borne him by the countess dowager of Leicester. He was now looked upon as one of the finest gentlemen in England: in his person tall, well-shaped, having a fresh and fine complexion, but red-haired; learned beyond his age, more especially in the mathematics; and of parts equal, if not superior, to any of his family. Add to all this, that he was very expert in his exercises, and particularly in riding the great horse, in which he was allowed to excel any man of his time.

Hist. and
Antiq. Ox-
on. l. xi.
p. 275.

His genius prompting him to great exploits, and having a particular turn to navigation and discoveries, he projected a voyage into the South-seas, in hopes of acquiring the same fame thereby, as his friend the famous Thomas Cavendish of Trimley, esq; whose sister he had married; but, after many pains taken, and money spent, the government thought it not safe for him to proceed. Afterwards however he performed a voyage, setting out in November 1594; and returning in May 1595; an account of which, written by himself, is published in Hackluyt's collection of voyages. In the latter end of queen Elizabeth's reign, sir Robert Dudley, having buried his wife, married Alice, the daughter of sir Thomas Leigh. He then began to entertain hopes of reviving the honours of his family;

Dugdale's
Baronage,
vol. xi.
p. 225.

Vol. iii.
p. 574.

mily ; and, in the year 1605, commenced a suit, with a view of proving the legitimacy of his birth. But no sooner had Lettice, countess of Leiceſter, notice of this, than ſhe procured an information to be filed againſt him and ſome others for a conſpiracy ; which was ſuch a blow to all his hopes, that, obtaining a licence to travel for three years, which was eaſily granted him, he quitted the kingdom : leaving behind him lady Alice Dudley his wife, and four daughters. He had not been long abroad, before he was commanded back to England, for aſſuming in foreign countries the title of earl of Warwick ; but reſuſing to obey that ſummons, his eſtate was ſeized, and veſted in the crown, during his natural life, upon the ſtatute of fugitives.

Fuller's
worthies,
Surry, p. 84.

The place which ſir Robert Dudley choſe for his retreat abroad, was Florence ; where he was very kindly received by Coſmo II, great duke of Tuscany : and, in proceſs of time, was made great chamberlain to his ſerene highneſs's conſort, the arch-ducheſs Magdalen of Auſtria, ſiſter to the emperor Ferdinand II, with whom he was a great favourite. He diſcovered in that court thoſe great abilities, for which he had been ſo much admired in England : he contrived ſeveral methods of improving ſhipping, introduced new manufactures, excited the merchants to extend their foreign commerce ; and, by other ſervices of ſtill greater importance, obtained ſo high a reputation, that, at the deſire of his miſtreſs the arch-ducheſs, the emperor, by letters-patents dated at Vienna March the 9th 1620, created him a duke of the holy Roman empire. Upon this, he aſſumed his grandfather's title of Northumberland ; and, ten years after, got himſelf enrolled by pope Urban VIII. among the Roman nobility. Under the reign of the grand duke Ferdinand II, he became ſtill more famous, on account of that great project which he formed, of draining a vaſt tract of morals between Piſa and the ſea : for by this he raiſed Livorno, or Leghorn, from a mean and pitiful place into a large and beautiful town ; and having engaged his ſerene highneſs to declare it a free port, he, by his influence, drew ~~Italy~~ Engliſh merchants to ſettle, and ſet up houſes there. In conſideration of his ſervices, and for the ſupport of his dignity, the grand duke beſtowed upon him a handſome penſion ; which however went but a little way in his expences : for he affected magnificence in all things, built a noble palace for himſelf and his family at Florence, and much adorned the caſtle of Carbello, three miles from that capital ;
which

Wood's
Athen.
Oxon.

which the grand duke gave him for a country-retreat, and where he died in September 1639.

Sir Robert Dudley was not only admired by princes, but also by the learned; among whom he held a very high rank, as well on account of his skill in philosophy, chemistry, and physic, as his perfect acquaintance with all the branches of the mathematics, and the means of applying them for the service and benefit of mankind. He wrote several things. We have mentioned the account of his voyage. His principal work is, “*Del arcano del mare*,” &c. Firenze, 1630, 1646. This work has been always so scarce, as seldom to have found a place even in the catalogues that have been published of rare books. It is full of schemes, charts, plans, and other marks of its author’s mathematical learning; but is chiefly valuable for the projects contained therein, for the improvement of navigation and the extending of commerce. Mr. Wood tells us, that he wrote also a medical treatise, entitled *Catholicon*, which was well esteemed by the faculty. There is still another piece, the title of which, as it stands in Rushworth’s Collections, runs thus: “A proposition for his majesty’s service, to bridle the impertinency of parliaments. Afterwards questioned in the Star-chamber.” After sir Robert Dudley had lived some time in exile, he still cherished hopes of returning to England: to facilitate which, and to ingratiate himself with king James, he drew up “a proposition, as he says in the beginning of it, in two parts: the one, to secure the state, and to bridle the impertinency of parliaments; the other, to increase his majesty’s revenue much more than it is.” This scheme, falling into the hands of some persons of great distinction, and being some years after by them made public, was considered as a thing of so pernicious a nature, as to occasion their imprisonment: but they were released upon the discovery of the true author. It was written about the year 1613, and sent to king James, to teach him how most effectually to enslave his subjects: for in that light it is certainly as singular and dangerous a paper, as ever fell from the pen of man. It was turned to the prejudice of king James I. and king Charles I; for though neither they, nor their ministers, made use of it, or intended to make use of it, yet occasion was taken from thence to excite the people to a hatred of statesmen, who were capable of contriving such destructive projects. Lastly, sir Robert Dudley was the author of a famous powder, called, *Pulvis comitis Warwicensis*, or, The earl of Warwick’s powder, which is thus made: “Take of scammony, prepared with the

Wood’s A-
then. Oxon,

Vol. i.
Append.
p. 12.

“ fumes of sulphur, two ounces ; of diaphoretic antimony, an ounce ; of the cryftals of tartar, half an ounce : mix them all together into a powder.”

We have already related, that, when fir Robert Dudley went abroad, he left his wife lady Alice Dudley, and four daughters at home. He did not however go without a female, but prevailed upon a young lady, at that time esteemed one of the finest women in England, to bear him company in the habit of a page. This lady was mrs. Elizabeth Southwell, the daughter of fir Robert Southwell, of Woodrising in Norfolk ; whom he afterwards married, by virtue of a dispensation from the pope. How blameable soever she was in following him, yet her conduct was afterwards without exception : and, as she lived in honour and esteem, and had all the respect paid her that her title of a duchess could demand, so it is reported, that fir Robert loved her most tenderly to the last, and caused a noble monument to be erected to her memory in the church of St. Pancratius at Florence, where her body lies buried, and he by her. He had by this lady a son Charles, who assumed the title of earl of Warwick, and four daughters, all honourably married in that country. It is very probable, that this marriage might prove a great bar to his return to England ; and might be also a motive to the passing so extraordinary a law as that was, by which lady Alice Dudley was enabled to dispose of her jointure, during his life.

DUGARD (WILLIAM) a very eminent school-master and learned man, was the son of Henry Dugard, a clergyman, and born at Bromsgrove in in Worcestershire in the year 1606. He was instructed in classical learning at a school in Worcester ; and from thence sent, on the 13th of September 1622, to Sidney college in Cambridge. In 1626, he took the degree of bachelor of arts, and that of master in 1630. Soon after he was appointed master of Stamford school in Lincolnshire : from whence, on the 27th of July 1637, he was elected master of the free-school in Colchester. He resigned the care of this school the 17th of January 1642-3 ; and, on the 10th of May 1644, was chosen head-master of merchant-taylors school in London. This school flourished exceedingly under his influence and management ; but for shewing, as was thought, too great an affection to the royal cause, and especially for being concerned in printing Salmasius's defence of king Charles I, he was deprived of it on the 20th of February 1649-50, and imprisoned in Newgate ; his wife and six children

dren turned out of doors; and a printing-press, which he valued at a thousand pounds, seized. That he was very well affected to king Charles I, and to the royal interest, appears from a curious register he kept of his school, which is still extant in Sion-college library, wherein are entered two Greek verses, on the beheading of that monarch, to this effect: " Charles, the best of kings, is fallen by the hands of cruel " and wicked men, a martyr for the laws of God and of his country." There are also two more Greek verses, on the burial of Oliver Cromwell's mother in Westminster-Abbey, to this effect: " Here lieth the mother of a cursed son, who has " been the ruin of two kings, and of three kingdoms." However it was not for these verses, that he was dismissed the school, but for being concerned in printing Salmasius's book; as we learn from the following memorandum in the register abovementioned. " Februar. 20, 1649. a concilio novi " status ab archididascalatus officio summotus, et in carcerem " Novæ Portæ conjectus sum; ob hanc præcipue causam, " quod Claudii Salmasii librum, qui inscribitur defensio regia " pro Carolo primo ad serenissimum regem Carolum secundum " legitimum hæredem & successorem, typis mandandum curaveram: typographeo insuper integro spoliatus, ad valorem " mille librarum minimum: nihil jam reliquum habens, unde " victum quæram uxori & sex liberis."

Being soon released from this confinement, he opened, on the 15th of April 1650, a private school on Peter's Hill, London; but, on the 25th of September, he was restored to his former station, by means of the same council of state who had caused him to be removed. There he continued with great success and credit, till about the middle of the year 1661; when he was dismissed for breaking some orders of the merchant-taylors, though he had been publicly warned and admonished of it before. He presented a remonstrance to them upon that occasion, but to no purpose: whereupon he opened a private school in Coleman-street, upon the 4th of July 1661, and by the 25th of March following, had gathered a hundred and ninety-three scholars: so great was his reputation, and the fame of his abilities. He lived a very little while after, dying in the year 1662. He gave by will several books to Sion-college library. He published some few pieces for the use of his schools; as, 1. *Rhetorices compendium*. Lond. 8vo. 2. *Luciani Samosatensis dialogorum selectorum libri duo*. A *Gulielmo Dugardo recogniti, et, variis collatis exemplaribus, multo castigatius quam ante editi*. Cum interpreta-

Catalog.
Sionen. per
Reading.
P. 41.

tionē Latina, multis in locis emendata, et ad calcem adjecta.
 Lond. 8vo. 3. A Greek grammar.

The Life of
 sir William
 Dugdale,
 written by
 himself, and
 prefixed to
 his history
 of St. Paul's
 cathedral,
 2d edit.
 1716.

DUGDALE (Sir WILLIAM) an eminent English antiquarian and historian, was the only son of John Dugdale, of Shustoke, near Coles-Hill in Warwickshire, gent. and born there on the 12th of September 1605. He was placed at the free-school in Coventry, where he continued till he was fifteen years old; and then returning home to his father, who had been educated in St. John's college, Oxford, and had applied himself particularly to civil law and history, was instructed by him in those branches of literature. At the desire of his father, he married, on the 17th of March 1622-3, a daughter of mr. Huntbach, of Seawall in Staffordshire; and boarded with his wife's father, till the death of his own, which happened upon the 4th of July 1624: but soon after went and kept house at Fillongley in Warwickshire, where he had an estate formerly purchased by his father. In 1625, he bought the manor of Blythe in Shustoke abovementioned; and, the year following, selling his estate at Fillongley, he came and resided at Blythe-hall. His natural inclination leading him to the study of antiquities, he soon became acquainted with all the noted antiquarians; with mr. William Burton particularly, whose "Description of Leicestershire" he had read, and who lived, but eight miles from him, at Lindley in that county.

In the year 1638, he went to London, and was introduced to sir Christopher Hatton, and to the learned sir Henry Spelman: by whose interest he was created a pursuivant at arms extraordinary, by the name of Blanch Lyon, having obtained the king's warrant for that purpose. Afterwards he was made Rouge-Croix-pursuivant in ordinary, by virtue of the king's letters patent dated March 18 1639-40: by which means having a lodging in the heralds office, and convenient opportunities, he spent that, and part of the year following, in augmenting his collections out of the records in the Tower and other places. In 1641, through sir Christopher Hatton's encouragement, he employed himself in taking exact draughts of all the monuments in Westminster-Abbey, St. Paul's cathedral, and in many other cathedral and parochial churches of England; particularly those at Peterborough, Ely, Norwich, Lincoln, Newark upon Trent, Beverley, Southwell, York, Chester, Litchfield, Tamworth, Warwick, &c. The draughts were taken by mr. Sedgwick, a skilful arms-painter, then ser-

vant

vant to sir Christopher Hatton ; but the inscriptions were probably copied by mr. Dugdale. They were deposited in sir Christopher's library, to the end that the memory of them might be preserved, from the destruction that then appeared imminent, for future and better times. In June 1642, he was ordered by the king to repair to York ; and in July, was commanded to attend the earl of Northampton, who was marching into Worcestershire and the places adjacent, in order to oppose the forces raised by lord Brook for the service of the parliament. He waited upon the king at the battle of Edge-Hill, and afterwards to Oxford, where he continued with his majesty, till the surrender of that garrison to the parliament, June the 22d, 1646. He was created master of arts, the 23d of October 1642, and, on the 16th of April 1644, Chester-Herald. During his long residence at Oxford, he applied himself to the search of such antiquities, in the Bodleian and other libraries, as he thought might conduce towards the furtherance of the Monasticon, then designed by mr. Roger Dodsworth and himself ; as also whatever might relate to matter of history, concerning the ancient nobility of this realm, of which he made much use in his Baronage. Life, p. ix.

After the surrender of Oxford upon articles, mr. Dugdale having the benefit of them, and having compounded for his estate, repaired to London ; where he and mr. Dodsworth proceeded vigorously in compleating their collections out of the Tower records and Cottonian library. He suffered a short avocation in 1648, when he attended lord and lady Hatton to Paris ; but, returning to England in two months, he pursued, with his coadjutor, the work he had undertaken. When they were ready, the booksellers not caring to venture upon so large and hazardous a work, they printed at their own charge the first volume ; which was published in the year 1655, in folio, under this title, "*Monasticon Anglicanum : sive, pandectæ cœnobiorum Benedictinorum, Cluniacensium, Cisterciensium, Carthusianorum. A primordiis ad eorum usque dissolutionem. Ex mss. ad monasteria olim pertinentibus, archivis turrium Lond. Ebor. Curiarum Scaccarii, Augustinationum ; bibliothecis, Bodleiana, Arundelliana, Cottoniana, Seldeniana, Hattoniana, aliisque, digestum.*" Adorned with the prospects of abbeys, churches, &c. The second volume of this work was published in folio in the year 1661, with this title: "*Monastici Anglicani volumen alterum. De canonicis regularibus, Augustinianis ; scilicet, hospitalariis, templariis, gilbertinis, præmonstratensibus, et*"

Life, p. 15.
Wood's A-
then, Oxon.

“maturinis five trinitarianis. Cum appendice ad volumen
“primum de cœnobiis aliquot Gallicanis, Hibernicis, & Sco-
“ticis. Nec non quibusdam Anglicanis antea amissis, &c.”
These two volumes were collected, and totally written by mr.
Dodsworth: but mr. Dugdale took great pains, in methodi-
zing and disposing the materials, in making several indexes to
them, and in correcting them at the press; for mr. Dodsworth
died in August 1654, before the tenth part of the first volume
was printed off. A third volume was published in 1673, un-
der this title: “Monastici Anglicani volumen tertium & ulti-
“mum. Additamenta quædam in volumen primum & volu-
“men secundum jampridem edita: nec non fundationes, five
“dotationes, diversarum ecclesiarum cathedralium ac collegia-
“tarum continens. Ex archivis regiis, ipsis autographis, ac
“diversis cod. mss. decerpta.” These three volumes contain
chiefly the foundation-charters of the monasteries at their first
erection, the donation-charters in after-times being purposely
omitted; which are so numerous, that twenty such volumes
would not contain them.

In the mean time, mr. Dugdale printed at his own charge,
and published in folio in 1656, “The antiquities of War-
“wickshire illustrated; from records, leiger-books, manu-
“scripts, charters, evidences, tombs, and arms: beautified
“with maps, prospects, and portraitures.” The author
tells us in his preface, that he spent the greatest part of his
time for much more than twenty years, in accomplishing this
work; which indeed is reckoned his master-piece, and withal
is allowed to be one of the best methodized and most accurate
accounts, that was ever wrote of this nature. A second
edition was published in the year 1730, “in two volumes,
“printed from a copy corrected by the author himself, and
“with the original copper-plates. The whole revised, aug-
“mented, and continued down to this present time, by Wil-
“liam Thomas, D. D. some time rector of Exhall in the
“same county. With the addition of several prospects of gen-
“tlemen’s seats, churches, tombs, and new and correct maps
“of the county, and of the several hundreds, from an exact
“survey made by Henry Beighton, F. R. S. Also compleat
“lists of the members of parliament and sheriffs, taken from
“the original records; and an alphabetical index and blazon-
“ry of the arms upon the several plates.” While this work
was printing, which was for near a year and a half, mr. Dug-
dale continued in London, for the sake of correcting the press;
during which time he had an opportunity of collecting mate-
rials

rials for another work, which he published in folio in the year 1658. It was, "The history of St. Paul's cathedral in London, from its foundation till these times : extracted out of original charters, records, leiger-books, and other manuscripts. Beautified with sundry prospects of the church, figures of the tombs, and monuments, &c." A second edition of this curious work, corrected and enlarged by the author's own hand, was published at London in 1716, in folio, by Edward Maynard, D. D. rector of Boddington in Northamptonshire : to which is prefixed his life written by himself, from which these memorials of him are chiefly extracted. Five of the original plates being lost, five new ones were engraved for this second edition : to which are great additions in several places, and, particularly, a new introduction. Besides these, there is an account of the new building of St. Paul's to the year 1685 ; with a catalogue of the several benefactors, and the sums they gave towards the building of it ; and, which is more than all the rest, "An historical account of the cathedral and collegiate churches of York, Rippon, Southwell, Beverley, Durham, and Carlisle."

Upon the restoration of king Charles II, mr. Dugdale was, through lord chancellor Hyde's recommendation, advanced to the office of Norroy king at arms : and in 1662, he published "The history of imbanking and draining of divers fens and marshes, both in foreign parts and in this kingdom, and of the improvement thereby. Extracted from records, manuscripts, and other authentic testimonies. Adorned with sundry maps, &c." This work was written at the request of the lord Gorges, sir John Marsham, and others, who were adventurers in draining the great level, which extends itself into a considerable part of the counties of Cambridge, Huntingdon, Northampton, Norfolk, and Suffolk. About the same time, he compleated the second volume of sir Henry Spelman's councils, and published it in 1664, under this title : "Concilia, decreta, leges, constitutiones in re ecclesiarum orbis Britannici, &c. ab introitu Normannorum A. D. 1066, ad exutum papam A. D. 1531. Accesserunt etiam alia ad rem ecclesiasticam spectantia, &c." Archbishop Sheldon and lord Clarendon had been the chief promoters of this work, and put mr. Dugdale upon it : and what share he had in it, will appear from hence, that out of 294 articles, of which that volume consists, 191 are of his collecting ; being those marked with an * in the list of the contents, at the beginning of the volume. The same great personages put him

Life, p. 17.

Preface.

also upon publishing the second part of that learned knight's Glossary. The first part was published in 1626, folio, and afterwards considerably augmented and corrected by sir Henry. He did not live to finish the second, but left much of it loosely written; with observations, and sundry bills of paper pinned thereto. These Mr. Dugdale took the pains to dispose into proper order, transcribing many of those papers; and having received the first part, caused both to be printed together in 1664, under the title of "Glossarium Archaiologicum, continens Latino-Barbara, peregrina, obsoleta, & novæ significationis vocabula." The second part, digested by Mr. Dugdale, began at the letter M; but Mr. Wood observes, that "it comes far short of the first." There was another edition of this work in 1687.

A. Hen.
Oxon.

In the year 1666, he published in folio "Origines Juridicales: or, Historical memorials of the English laws, courts of justice, forms of trial, punishment in cases criminal, law-writers, law-books, grants and settlements of estates, degree of serjeants, inns of court and chancery. Also a chronology of the lord chancellors, and keepers of the great seal, lord treasurers, justices itinerant, justices of the king's bench and common pleas, barons of the exchequer, masters of the rolls, king's attornies and solicitors, and serjeants at law." This book is adorned with the heads of sir John Clench, sir Edward Coke, sir Randolph Crew, sir Robert Heath, Edward earl of Clarendon, to whom it is dedicated, sir Orlando Bridgman, sir John Vaughan, and Mr Selden. There are also plates of the arms, in the windows of the Temple-hall, and other inns of court. A second edition of this work was published in 1671, and a pretended third in 1680; but neither of them so good as the first. Bishop Nicholson recommends this book, as a proper introduction to the history of the laws of this kingdom. Mr. Dugdale's next work was "The Baronage of England:" of which the first volume appeared in 1675, and the second and third in 1676, folio. The first gives "An Historical account of the lives and most memorable actions of our English nobility in the Saxons time to the Norman conquest; and, from thence, of those who had their rise before the end of king Henry the third's reign." The second—"of those, who had their rise after the end of king Henry the third's reign, and before the eleventh year of king Richard II." The third—"of those who had their rise from the tenth year of king Richard II." "chard

Eng. hist.
library.

“ chard II, until this present year 1676,” says the author in the title. Though the collecting materials for this work cost him, as he tells us, a great part of thirty years labour, yet *Life, p. xix.* there are many faults in it: so many, that, it seems, the gentlemen at the heralds office dare not depend intirely upon its authority. Mr. Wood informs us, that mr. Dugdale sent to him copies of all the volumes of this work, with an earnest desire, that he would peruse, correct, and add to them, what he could obtain from record and other authorities: whereupon, spending a long whole vacation upon it, he drew up at least sixteen sheets of corrections, but more additions; which, being sent to the author, he remitted a good part of them into the margin of a copy of his Baronage on the large paper. With all its faults however, the work is a very useful one; and might be made much more so, were it well reviewed and corrected.

In February 1676-7, our antiquarian was appointed Garter principal king of arms. He was solemnly created Garter, the 24th of May following; and the day after received from his majesty the honour of knighthood, much against his will, by reason of the smallness of his estate. In the year 1681, he *Life, p. xxi.* published “ A short view of the late troubles in England: briefly setting forth their rise, growth, and tragical conclusion. As also, some parallel thereof with the barons wars in the time of king Henry III; but chiefly with that in France, called the Holy League, in the reigns of Henry III. and Henry IV, late kings of that realm. To which is added, A Perfect narrative of the treaty at Uxbridge, in the year 1644, Oxford, folio.” He published also at the same time, “ The Ancient usage in bearing of such ensigns of honour, as are commonly called Arms. With a true and perfect catalogue of the nobility of England: a true and perfect list of all the present knights of the Garter, &c. as they now stand in St. George’s chapel in Windsor-castle, September 10, 1681: and, a catalogue of the baronets of England, from the first erection of that dignity, until the 4th of July 1681 inclusive.” 8vo. A second edition of this book was published in the beginning of the year following, wherein the catalogue of baronets was continued to the 6th of December: and to both editions are added, 1. “ An Exact alphabetical catalogue of all the shires, cities, borough-towns, cinque-ports, in England; specifying the number of the knights of the shires, &c. 2. A true and perfect catalogue of the nobility of Scotland, &c. 3. A true and perfect
“fect

"fect catalogue of the nobility of Ireland; with a list of all
 "the shires, cities, and boroughs of Ireland, which make re-
 "turns of parliament, &c." All three compiled by Charles
 Wood, &c. Hatton, esq; son of Christopher lord Hatton. The last thing
 he published, was, "A perfect copy of all summons of the
 "nobility to the great councils and parliaments of this realm,
 "from the 49th of king Henry III, until these present times.
 "With catalogues of such noblemen, as have been summoned
 "to parliament in right of their wives; and of such noblemen
 "as derive their titles of honour from the heirs-female of their
 "family; and of such noblemen's eldest sons, as have been
 "summoned to parliament by some of their father's titles." Lond. 1685, folio. He wrote some other things relating to
 the same subjects, which were never published; and was like-
 wise the chief promoter of the Saxon dictionary by mr. Wil-
 liam Somner, printed at Oxford in the year 1659. His col-
 lections of materials for The Antiquities of Warwickshire,
 and Baronage of England, all written with his own hand, be-
 ing twenty-seven volumes in folio, he gave by will to the uni-
 versity of Oxford; together with sixteen other volumes, some
 of his own hand writing; and they are now preserved in Ash-
 mole's Museum. He gave likewise several books to the he-
 ralds office in London, and procured many more for the
 Life, p. xxii. same.

At length this very industrious person, contracting a great
 cold at Blythe-hall, died of it in his chair, about one o'clock
 in the afternoon, February the 10th, 1685-6, in the 81st
 year of his age: and was interred at Shustoke on the 12th, in
 a little vault, which he had caused to be made in the church
 there. Over that vault he had erected in his life-time an altar-
 tomb of free stone; and had caused to be fixed in the wall
 above it a tablet of white marble, with an epitaph of his own
 writing, in which he tells us of his ascending gradually through
 all the places in the office of heralds, till he was made Garter
 principal king of arms, which is the highest. "Had this in-
 "defatigable person, says mr. Wood, sequestered himself
 "from worldly troubles, and totally addicted himself to his
 "studies, and had minded the public more than his private
 "concerns, the world might have justly enjoyed more of his
 "lucubrations; and those more true and accurate, than such
 "as are already published, especially those in his latter days.
 "Yet, however, what he hath done is prodigious, consider-
 "ing the great troubles that he had endured for his loyalty,
 "and the cambrances of this world that he had run through;
 "and

“ and therefore his memory ought to be venerated, and had
 “ in everlasting remembrance, for those things which he hath
 “ already published, which otherwise might have perished,
 “ and been eternally buried in oblivion.” *Athen.
Oxon.

His wife died upon the 18th of December 1681, aged 75, after they had been married 59 years. He had several children by her, both sons and daughters. One of his daughters, named Elizabeth, was married to the famous Elias Ashmole, esq. All his sons died young, except John, who was created master of arts at Oxford, upon the 9th of September 1661; being then chief gentleman in the chamber of Edward earl of Clarendon, lord chancellor of England. On the 26th of October 1675, he was appointed Windsor-Herald, upon the resignation of his brother-in-law Elias Ashmole, esq; and Norroy king of Arms in March 1685-6, about which time he was knighted by king James II. He published “ A Catalogue of
 “ the nobility of England, according to their respective pre-
 “ cedencies, as it was presented to his majesty on New-year’s-
 “ day 1684. To which is added, the blazon of their pater-
 “ nal coats of arms, and a list of the present bishops.” Printed at London, on a broad side of a large sheet of paper, in 1685; and again, with additions, in 1690. This sir John Dugdale died August 31, 1690.

Wood, &c.

DUNS (JOHN) commonly called Duns Scotus, was a celebrated theologue of the order of St. Francis, and born in England at Dunstane in Northumberland. He was sent to Merton-hall in Oxford, and chosen fellow of it. Then he went to Paris, and joined himself to the society of the Franciscans; where he distinguished himself so much by the acuteness of his parts, and especially by his manner of disputing, that he acquired the name of “ The Subtil Doctor.” He affected to maintain opinions contrary to those of Thomas Aquinas, which produced two parties in the schools, the Thomists and the Scotists. He was a writer of prodigious subtilty; and, like all subtil writers, refined upon every subject he handled, till it had no meaning at all left in it. The best edition of his works is that of Lyons, printed in 1639 in ten volumes folio. They are now mere waste paper. Some have said, that Duns Scotus was the first who taught, in the university of Paris, “ the immaculate conception of the blessed Virgin:” but this is not true. He went afterwards to Cologne, where he died upon the 8th of November 1308. Paul Jovius and others have told a terrible story, relating to the manner of his death.

Tanner’s
Biblioth.
Britan. Hi-
bern.

death. They say, that, falling down of an apoplexy, he was immediately interred as dead ; but that, coming afterwards to his senses, he languished in a most miserable manner in his coffin, beating his head and hands against its sides, till he died in good earnest. This has generally been treated as a fable, yet it gave birth to the following epitaph upon him :

Quod nulli ante hominum accidit, viator,
Hic Scotus jaceo semel sepultus
Et bis mortuus : omnibus sophistis
Argutus magis atque captiosus.

DUPIN (LEWIS ELLIS) a very learned doctor of the Sorbonne, and one of the greatest critics of his time, especially in what regarded ecclesiastical matters, was born at Paris on the 17th of June 1657, of an ancient and noble family. He discovered early a strong inclination for books, which was cherished by his father, who educated him with great care. After having gone through his course of grammar learning and philosophy in the college of Harcourt, he embraced the ecclesiastical state, and frequented lectures of divinity in the Sorbonne. Afterwards he applied himself intirely to the reading of councils, fathers, and ecclesiastical writers, Greek as well as Latin ; and, being found at his examination among the first rank, he was admitted doctor of the Sorbonne upon the 1st of July 1684. Then he set about his *Bibliothèque universelle des auteurs ecclésiastiques*, the first volume of which appeared in the year 1686. He had published the eight first centuries, when the liberty with which he treated some ecclesiastical writers, as to their stile, their doctrines, and other qualities, gave offence to certain persons, who carried their complaints to M. de Harlay, archbishop of Paris. This prelate obliged Dupin to retract a great number of propositions, which were judged exceptionable ; and his work was suppressed in August 1693. Nevertheless, he was permitted to carry it on, by only making a small change in the title of it, from *Bibliothèque universelle* to *Bibliothèque nouvelle*. This great work, continued in several successive volumes to the end of the sixteenth century, though it might easily have taken up the whole life of a common man, did not hinder mr. Dupin from obliging the public with many other works : the chief of which are, 1. *Prolegomena* to the Old and New Testaments, by way of supplement to his *Bibliothèque*. 2. A *Bibliothèque* of authors separate from the communion of the church of Rome,

Rome, who flourished in the 17th century. 3. A Treatise de antiqua ecclesiæ disciplina. 4. A Treatise of power ecclesiastical and temporal. 5. An Historical treatise upon excommunications. 6. Notes upon the Psalms and the Pentateuch. 7. A defence of the Censure, which the faculty of theology at Paris passed upon father le Compte's Memoirs of China. 8. An Analysis of the Apocalypse, with dissertations upon several curious matters. 9. A Prophane history. 10. A Critique upon the history of Apollonius Tyanensis. 11. A Method of studying divinity. 12. A New edition of the works of Optatus, &c.

Mr. Dupin was professor of philosophy in the royal college; but was banished some time from the chair to Chatelleraut, on account of the famous Cas de conscience. He was afterwards restored, and died at Paris upon the 6th of June 1719, aged 62 years. He was a man of prodigious reading, and had an easy and happy way of writing. He had an uncommon talent at analyzing the works of an author, which makes his Ecclesiastical Bibliotheque so valuable: for there we have not only an history of the writers, but also the substance of what they wrote; which is a great convenience to persons who are desirous to know something of them, yet have not either time, or knowledge of languages, sufficient to read their works. Above all, he is to be admired for his great impartiality in this work, in which, if he falls somewhat short of Le Clerc, he certainly exceeds our Cave: and it was this very quality, which rendered him so obnoxious to the zealots of his own church. His Bibliotheque is translated into English, and improved with notes; and has undergone, some parts of it at least, more editions than one.

DUPORT (JAMES) a learned English divine, and particularly skilled in the Greek language, was born in the beginning of the 17th century, and educated at Cambridge; in which university he was afterwards chosen Greek professor, and master of Magdalen-college. He was preferred at length to the deanery of Peterborough, and died in the year 1680. He left behind him several learned works. His 'Gnomologia Homeri cum duplici parallelismo, viz. ex sacra scriptura & gentium scriptoribus,' printed at Cambridge in 1660, shews his extensive reading, and great knowledge of the Greek tongue, and was then deemed very useful for the understanding that poet. In the year 1712, when Theophrastus's Characters were published by Needham, there were printed along with

with them some lectures of professor Duport upon the first sixteen Characters, excepting the fifth. These lectures had lain in the famous library of More, bishop of Ely, for many years, and were at first supposed to have been drawn up by the learned Stanley, who wrote *The Lives of the Greek philosophers*; but, upon their being communicated, they were soon known to belong to professor Duport, and to be what he had read to his pupils at Cambridge, during the time of the great rebellion.

Le Clerc's
Bibl. chois.
T. xxv.
p. 17.

Hist. &
antiqu. uni-
versit. Ox-
on. l. ii:
p. 183.
Wood's
Athen.
Oxon, v. ii.
col. 269.

DUPPA (BRIAN) a learned English bishop, was born, upon the 10th of March 1588-9, at Lewisham in Kent; of which place his father was then vicar. He was educated at Westminster-school in quality of a king's scholar; and from thence elected student of Christ-church Oxford in May 1605. In the year 1612, he was chosen fellow of All-Souls-college: then went into holy orders; and travelled abroad, particularly into France and Spain. On the 1st of July 1625, he took the degree of doctor in divinity; and by the interest and recommendation of the earl of Dorset, to whom he afterwards became chaplain, was appointed dean of Christ-church in Oxford, upon the 30th of June 1629. In the year 1634, he was constituted chancellor of the church of Sarum, and soon after made chaplain to king Charles I. He was appointed, in 1638, tutor to Charles, prince of Wales, and afterwards to his brother the duke of York; and about the same time nominated to the bishopric of Chichester. In the year 1641, he was translated to the see of Salisbury, but received no benefit from it, on account of the confusions that followed. Upon the suppression of episcopacy, he repaired to the king at Oxford: and, after that city was surrendered, attended him in other places, particularly during his imprisonment in the Isle of Wight. He was a great favourite with his majesty; and is said by some to have assisted him in composing the EIKON BASILIKE.

Kennet's
Register and
Chronicle,
&c. p. 652,
774.

After the death of his royal master, he retired to Richmond in Surry, where he lived a solitary kind of life till the restoration of Charles II. Then he was translated to the bishopric of Winchester, to which he was elected upon the 10th of September 1660; and also made lord-almoner. About the year 1661, he began an almshouse at Richmond, which he tolerably well endowed; and though he did not live to finish it, yet it was finished by his appointment, and at his expence. This house is of brick, and stands on the hill above Richmond; being the effect of a vow made by him in the time of king Charles the Second's exile. On the gate is this inscription:

tion: "I will pay my vows, which I make to God in my trouble." Then follows: "In memoriam auspicatissimi redivit Caroli Secundi ad suos hoc ptochotrophium ad honorem Dei & levamen pauperum, extrui curavit B. D. E. Winton. Regi ab Eleemosynis Anno Domini 1661."

The bishop had a more than ordinary affection for Richmond, not only because he had resided there several years, during the absence of the royal family, but also because he had educated the prince in that place. He had designed some other works of piety and charity, but was prevented by death: for he enjoyed his new dignity little more than a year and a half, dying at Richmond on the 26th of March, 1662, aged 73 years and 16 days. A few hours before he expired, king Charles II. honoured him with a visit: and kneeling down by the bedside, begged his blessing: which the bishop, with one hand on his majesty's head, and the other lifted up to heaven, gave with a most passionate zeal. He was buried in Westminster abbey, on the north side of king Edward the Confessor's chapel; where a large marble stone was laid over his grave, with only these Latin Words engraved upon it: "Hic jacet Brianus Winton."

By his will he bequeathed several sums of money to charitable uses; particularly, lands in Pembridge in Herefordshire, which cost 250 l. settled upon an alms-house there begun by his father; 500 l. to be paid to the bishop of Sarum, to be bestowed upon an organ in that church, or such other use as the bishop shall think fittest; 500 l. to the dean and chapter of Christ-church in Oxford, towards the new buildings; 200 l. to be bestowed on the cathedral church of Chichester, as the bishop, and dean and chapter shall think fit; 200 l. to the cathedral church at Winchester; 40 l. to the poor of Levisham in Kent, where he was born; 40 l. to the poor of Greenwich; 20 l. to the poor of Westham in Suffex, and 20 l. more to provide communion plate in that parish, if they want it, otherwise that 20 l. also to the poor; 20 l. to the poor of Witham in Suffex; 10 l. per annum for ten years; William Watts, to encourage him to continue in his studies; 50 l. a-piece to ten widows of clergymen; 50 l. a-piece to ten loyal officers, not yet provided for; 200 l. to All-Souls college in Oxford; 300 l. to the repair of St. Paul's cathedral in London; and above 3000 l. in several sums to private friends and servants: so that the character, given of him by bishop Burnet, has been thought neither kind, nor strictly just. "He had been, says that historian, the king's tutor, though

Hist. of his
own times,
v. i. p. 177,
folio.

“ no way fit for the post : but he was a meek and humble
“ man, and much loved for the sweetness of his temper ; and
“ and would have been more esteemed, if he had died before
“ the restoration, for he made not the use of the great wealth,
“ that flowed in upon him, as was expected.”

He wrote and published a few pieces : as, 1. “ The soul’s
“ soliloquies, and conference with conscience.” A sermon be-
fore king Charles I, at Newport in the isle of Wight, on the
25th of October, being the monthly fast, on Psalm xlii, 5.
Lond. 1648, 4to. 2. “ Angels rejoicing for sinners repent-
“ ing.” A sermon on Luke xv. 10. Lond. 1648, 4to.
3. “ A guide for the penitent : or, a model drawn up for the
“ help of a devout soul wounded with sin.” Lond. 1660,
8vo. and 12mo. 4. Holy rules and helps to devotion, both in
“ prayer and practice, in two parts.” Lond. 1674, 12mo.
with the author’s picture in the beginning. This was pub-
lished by Benjamin Parry, of Corpus Christi college in Oxford.
The life of archbishop Spotswood is likewise said by some to
have been written by bishop Duppa : but, as mr. Wood justly
observes, that could not be, because it was written by a native
of Scotland.

Wood, *ibid.*

Wood’s A-
then Oxon.

D U R E L L (JOHN) a celebrated divine of the church of
England, was born in the isle of Jersey in 1625, and sent to
Merton-college in Oxford, when he was fifteen years old :
but when that city came to be garrisoned for Charles I, and
the scholars took arms for him, he left it at the end of two
years, and went to France ; where, at Caen in Normandy,
he was admitted to the degree of master of arts in 1644. Af-
terwards he returned to his own country ; but driven from
thence a second time, he received episcopal ordination at Paris,
in the chapel of sir Richard Brown, his majesty’s then resident
in France, from the hands of Thomas, bishop of Galloway,
about 1651 : so that, as Wood says, being a native of Jersey,
ordained in France, and by a Scotch bishop, did make some
doubt, whether he was, what he calls himself in his books,
“ ecclesiæ Anglicanæ presbyter. Soon after he was invited
by the reformed church at Caen, by an express on purpose, to
come and supply the place of the famous orientalist and critic
Samuel Bochart, who was then going into Sweden, upon an
invitation from queen Christina ; and by the landgrave of Hesse,
to preach in French at his highness’s court, whose letters he
kept by him to his death : but it happened, that he could not
accept of either of these invitations, being made chaplain to
the

the duke de la Force, father to the princeſs of Turenne. Upon the reſtoration of Charles II. he returned to England; and was very inſtrumental in ſetting up the new epiſcopal French church at the Savoy in London. In 1603, he had a prebend conferred upon him in the church of Salisbury, another ſoon after in that of Windſor, and another after that in the church of Durham; being all the while chaplain in ordinary to his majeſty. In 1669, he was created doctor of divinity at Oxford, by virtue of the chancellor's letters, who tells the academians, that Durell's "fame was ſo well known to them, eſpecially for the great pains he had taken in the church, that he could hardly propoſe any thing to them in his behalf, in which they would not be willing to prevent him:" and ſays, that "though they were better judges of his parts and learning, yet they had not ſo much experience of his loyalty, fidelity, and ſervice to his majeſty as himſelf." In 1677, he was made dean of Windſor, but did not live long enough to be a biſhop, though he lived ſome years after. All theſe preferments he obtained, partly through his own qualifications, being not only a good ſcholar, but alſo a perfect courtier; and partly through his great intereſt with Charles II, to whom he was perſonally known both in Jerſey and France. He publiſhed ſeveral things, and among the reſt, 1. "The liturgy of the church of England aſſerted, in a ſermon, preached in French at the chapel of the Savoy, before the French congregation." Tranſlated into Engliſh by G. B. doctor in phyſic. Lond. 1662. 2. "A view of the government and public worſhip of God in the reformed churches beyond the ſeas: wherein is ſhewed their conformity and agreement with the church of England, as it is eſtabliſhed by the act of uniformity." Lond. 1662. Exceptions being made to this book by the Nonconformiſts, he publiſhed, 3. "A vindication of the church of England againſt the unjuſt and impudent accuſations of the Schiſmatics." Lond. 1669. He died June 8, 1683, and was buried at Windſor, with this ſhort inſcription over him:

Johannes Durell, S. T. D.
Windeſorienſis Sacelli Decanus, hic
jacet, expectans Reſurrectionem;
obiit Ann. Ætatis 58. A Chr. Nat. 1683. 8 Id. Jun.

Mr. Wood ſays, "He was a perſon of unbiassed and fixed principles, untainted and ſteady loyalty, as conſtantly ad-
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Athen.
Oxon.

“ hering to the sinking cause and interest of his sovereign in
 “ the worst of times ; who dared, with an unshaken and
 “ undaunted resolution, to stand up and maintain the honour
 “ and dignity of the English church, when she was in her
 “ lowest and deplorable condition. He was very well versed
 “ also in all the controversies on foot between the church and
 “ the disciplinarian party ; the justness and reasonableness of
 “ the established constitutions of the former no one of late
 “ years hath more plainly manifested, or with greater learn-
 “ ing more successfully defended against its most zealous mo-
 “ dern impugnors, than he hath done.” Foreign writers also
 have spoken well of him. Father Simon, in his critical
 history of the Old Testament, calls him “ a learned Prote-
 “ stant-divine ;” and dr. Lewis de Moulin, with whom he
 had been engaged, commends him nevertheless for his civility
 and candour, and for the beauty and smoothness of his lan-
 guage.

Patronus
 bonæ fidei,
 &c. p. 1.

Melchior
 Adam. in
 vitis Philof.
 German.
 p. 66.

D U R E R (ALBERT) descended from an Hungarian family, and born at Nuremberg upon the 20th of May 1471, was one of the best engravers and painters of his age. Having made a slight beginning with a pencil in the shop of his father, who was a goldsmith, he associated himself with an indifferent painter, named Martin Hupse, who taught him to engrave on copper, and to manage colours. Albert procured himself likewise to be instructed in arithmetic, perspective and geometry ; and then he undertook, at twenty-six years of age, to exhibit some of his works to the public. The first work of his graver was the three Graces, represented by three naked women, perfectly well shaped ; having over their heads a globe, in which was engraved the date of the year 1497. He engraved the whole life and passion of Christ in thirty-six pieces, which were so highly esteemed, that Marc Antonio Franci took the liberty to copy them. Vasari relates, that having counterfeited them upon copper-plates with rude engraving, as Albert Durer had done on wood, and put the mark used by Albert in his work, namely, A. D, he made them so much like his, that, no-body knowing Antonio's trick, they were thought to be Albert's, and sold as such. Albert hearing of this, and receiving at the same time one of the counterfeit cuts, was so enraged, that he immediately went to Venice, and complained of Marc Antonio to the government : he obtained

tained no other satisfaction, but that Marc Antonio should not for the future put Albert's name and mark to his works.

Vasari, vite
de pittori,
p. iii. p. 301.

As Albert Durer did not make so much use of the pencil as the graver, few of his pictures are to be met with, except in the palaces of princes. They are said to be done in so elegant a manner, that nothing can be more beautiful or better expressed. His picture of Adam and Eve, in the palace at Prague, is one of the most considerable of his paintings : and Gaspar Velius commended it very finely in a couple of Latin verses, where he supposes an angel, upon the sight of it, to cry out in admiration to Eve, " You are more beautiful, than " when I drove you out of the garden of Eden : "

" Angelus hos cernens, miratus dixit : ab horto

" Non ita formosos vos ego depuleram.

Mr. Bullart, who relates this, adds the following particulars : that there is still to be seen in the palace, a picture of Christ bearing his cross, which the city of Nuremberg presented to the emperor ; an adoration of the wise men ; and two pieces of the passion : that he made for the monastery at Francfort an assumption, the beauty of which was a good income to the monks, by the presents made to them for the sight of so exquisite a piece : that the people of Nuremberg carefully preserve, in the senators hall, his portraits of Charlemagne, and some emperors of the house of Austria, with the twelve apostles, whose drapery is very agreeable : that he sent to Raphael his portrait of himself done upon canvass, without any colours, or touch of the pencil, only heightened with shades and white, but with such strength and elegance, that Raphael was surprized at the sight of it ; and that this excellent piece, coming afterwards into the hands of Julio Romano, was placed by him among the curiosities of the palace of Mantua.

Academ:
des sciences,
t. ii, p. 384.

The particular account, which we find in Vasari of his engravings, is curious : and it is no small compliment to him, to have this Italian author own, that the prints of Albert Durer being brought to Italy, excited the painters there to perfect that part of the art, and served them for an excellent model. He is infinitely copious in extolling the delicacy of this admirable engraver, and the fruitfulness of his fine imagination. It is certain, that Albert Durer had an inexhaustible fund of designs ; and, as he could not hope to execute them all while he worked on copper, since every piece so done cost him a

Vite de pit-
tori, p. iii.
p. 301s

great deal of time, he bethought himself of working on wood. The two first works he performed in that way are the beheading of John Baptist, and the head of that saint presented to Herod in a charger: these were published in the year 1510. One of his best pieces is a St. Eustachius kneeling before a stag, which has a crucifix between its horns: which cut, says Vasari, is wonderful, and particularly for the beauty of the dogs represented in various attitudes. John Valentine Andreas, a doctor in divinity in the duchy of Wirtemberg, sent this piece to a prince of the house of Brunswick, with whom he had the honour to correspond: to whom the prince replied by letter, "You have extremely obliged me by your new present; a cut, which merits a nobler metal than brass, done by the celebrated painter of Nuremberg, and which, I think, wants nothing, unless Zeuxis or Parrhasius, or some person equally favoured by Minerva, should add colours and the native form." The praises, which this same divine gave to Durer in his answer to the letter of this prince, are remarkable and worth transcribing: "I could easily guess," says he, that the Eustachius of Durer would not prove an unacceptable present to you, from whatever hand a performance of that admirable artist came. It is very surprising in regard to that man, that, in a rude and barbarous age, he was the first of the Germans, who not only arrived to an exact imitation of nature by the perfection of his art, but likewise left no second; being so absolute a master of it in all its parts, in etching, engraving, statuary, architecture, optics, symmetry, and the rest, that he had no equal, except Michael Angelo Buonaroti, his contemporary and rival; and left behind him such works, as were too much for the life of one man. He lived always in a frugal manner, and with the appearance of poverty. The Italians highly esteem him, and reproach us for not setting a due value on the ornaments of our own country." We learn from the same authority, that the emperor Rodolphus II. ordered the plate of St. Eustachius to be gilded; and that Durer, at the intimation of his friend and patron Bilibaldus Pirkheimerus, corrected an error in it, which was, that the stirrups of the horse, on which Eustachius was to ride, were too short.

Seleniana
Augustalia,
p. 201, 203.

The emperor Maximilian had a great affection for Albert Durer, treated him with a particular regard, and gave him a good pension, and letters of nobility: and Charles V, and his brother Ferdinand, king of Hungary, followed Maximilian's example in favour and liberality to Durer. This eminent
man

man died at Nuremberg upon the 6th of April 1528, and was interred in the church-yard of St. John's church, where his good friend Pirckheimer erected a very honourable sepulchral inscription to him. He was married; and some writers say, that he had a Xantippe for his wife, while others relate, that in painting the virgin Mary, he took her face for his model. It is not impossible, that both these accounts may be true, especially if she was a beauty, which however some have affirmed she was not. He was a man of most agreeable conversation, and a lover of mirth and diversions; yet he was virtuous and wise, and, to his honour be it said, never employed his art in obscene representations, though it seems to have been the fashion of his times. "Who does not know," says Melchior Adam, that not a few hunted after the "praise and admiration of the vulgar by painting obscenely? "exhibiting publicly in their pictures not only those actions, "which cannot be done decently except in private, but also "those which, when done in the most secret manner, are "enormously scandalous. Can such persons be thought chaste, "whose head and hands are employed in such works?—Upon "this occasion therefore we may justly admire Durer, who "was always an inviolable observer of decency and modesty. "—No kind of obscenity appears in his performances, his "chaste mind being wholly averse to such things."

Albert Durer wrote several books, which were published after his death. His book upon the rules of painting, intitled, "De symmetria partium in rectis formis humanorum corporum," is one of them. As he had hard work to please himself, he proceeded slowly in it, and did not live to see the edition of it finished: his friends however finished it according to his directions. It was printed at Nuremberg in folio in 1532, and at Paris in 1557. An Italian version also was published at Venice in 1591. The other works of Durer are, "Institutiones Geometricæ, Paris, 1532: De urbibus, arcibus, castellisque condendis & muniendis, Paris, 1531: De "varietate figurarum, et flexuris partium, ac genibus imaginum, Nuremberg," 1534. A discourse of his, concerning the symmetry of the parts of an horse, was stolen from him; and though he well knew the thief, yet he chose to bear the loss contentedly, than to deviate from his natural moderation and mildness, as he must have done, if he had prosecuted him.

Melch. Adam, as above.

It is necessary to observe, that Albert Durer, being no scholar, wrote all his works in High-Dutch; which were translated

Melch. Adam.

ted into Latin by other hands. Thus, his treatise above-mentioned upon painting was translated by that very learned man Joachimus Camerarius; from whose preface to that work Melchior Adam has borrowed all that he relates concerning Albert Durer, and we chiefly from him.

D'URFEY (THOMAS) an eminent English songster, was born in Devonshire, but when, or where, we know not; and bred to the law, which profession he soon forsook, that he might be more at liberty to write plays and compose songs. He wrote a great number of plays with various success; but composing songs seemed to be his chief talent, which he would do to the most difficult tunes: for his words were not, as other poets were, set to music, but he made words to the music. Poor D'Urfe died before his time; for, had he lived till the ballad-opera's came into vogue, what a figure must he have made? He was likewise much admired for singing his own songs, and received many favours from persons of great quality upon that account. The late duke of Albermarle, son of general Monk, had him frequently at his table to divert his company in that way; of which Tom was not a little vain, as we may gather from part of a song, made upon him at that time:

——— He prates like a parrot,
He sops with the duke,
And he lies in a garret.

Nay, even crowned heads have condescended to admit him to their presence, and seemed not a little diverted by him. It is no wonder to hear this of so merry a monarch as Charles the Second; but even king William, who was of so reserved a temper, and so little fond of music, or any amusements of that kind, would needs have D'Urfe one night to sing to him. The king, it is said, laughed very heartily, and ordered him a present; but not quite so much, as queen Anne is said to have afterwards given him for singing a song to her, wrote on purpose to ridicule the late princess Sophia, electress dowager of Hanover: which began,

The crown is too weighty
For shoulders of eighty,

and

and for which her majesty ordered him fifty guineas. This story, however, though it does well enough to adorn our memoirs of mr. D'Urfey, we do not deliver as a true story: it was probably nothing more than a party fiction, or perhaps invented since for the sake of merriment: for who can believe, that queen Anne, whatever her affections might be towards the princess Sophia, would encourage, or even suffer such insolent familiarity from so mean a subject? Mr. D'Urfey was buried in the parish of St. James's Westminster, with this inscription on a stone erected to his memory,

TOM D'URFEY died February 26, 1723.

There are few or no particulars relating to the life of mr. D'Urfey preserved. That he was a man of some abilities, and enjoyed the esteem and friendship of men of the greatest parts in his time, may easily be collected from what the author of the Guardian says of him. The 67th number of that paper was written by mr. Addison in favour of D'Urfey, who was grown old and poor, to procure a full house to a play of his own composing, which was then going to be acted for his benefit: where D'Urfey's character, though humorously represented, is set in a very agreeable and even amiable light. After referring our reader to his picture, as drawn at large in that number, we will content ourselves with transcribing the last paragraph: "After what I have said, says the Guardian, "and much more that I might say, on this subject, I question "not but the world will think, that my old friend ought not "to pass the remainder of his life in a cage like a singing-bird, but enjoy all that Pindaric liberty, which is suitable "to a man of his genius. He has made the world merry, "and I hope they will make him easy, so long as he stays "among us. This I will take upon me to say, they cannot "do a kindness to a more diverting companion, or a more "cheerful, honest, and good-natured man." The same author, in number 82, puts his readers in mind, when D'Urfey's benefit came on, of some other circumstances favourable to him: so that, though his genius was only turned for singing, or ballad, which is perhaps the lowest species of poetry, yet we must not despise the man, who was thus loved, and, though in jocular terms, praised by mr. Addison.

D U R Y (JOHN) in Latin, Duræus, a divine of Scotland, who laboured with great zeal to re-unite the Lutherans and Calvinists. His strong inclination for this great work, and his sanguine hopes of success in it, induced him to let his superiors know, that he could employ his talents better by travelling through the world, than if he was confined to the care of one flock. They agreed to his proposals, and permitted him to go from place to place, to negotiate an accommodation between the Protestant churches. He obtained likewise the approbation and recommendation of the archbishop of Canterbury; and was assisted by the bishop of Kilmore, and also by dr. Joseph Hall bishop of Exeter, as he acknowledges in the preface to his *Prodromus*. He began by publishing his plan of a re-union in the year 1634; and the same year appeared at a famous assembly of the Evangelics in Germany at Francfort. The same year also the churches of Transylvania sent him their advice and counsel. Afterwards he negotiated with the divines of Sweden and Denmark: he turned himself every way; he consulted the universities, he communicated their answers, and was not deterred by the unsuccessfulness of his pains, even in the year 1661. He appeared at that time as much possessed as ever with hopes of succeeding; and, going for Germany, desired of the divines of Utrecht an authentic testimony of their good intentions, after having informed them of the state in which he had left the affair with the king of Great-Britain and the elector of Brandenburg; and of what had passed at the court of Hesse, and the measures, which were actually taken at Geneva, Heidelberg, and Metz. He desired to have this testimonial of the divines of Utrecht, in order to shew it to the Germans: he obtained it, and annexed it to the end of a Latin work, which he published this year at Amsterdam, under the following title: “*Johannis Duræi irenicorum tractatum Prodromus, in quo præliminares continentur tractatus de, primo, pacis ecclesiasticæ remoris e medio tollendis: secundo, de concordie evangelicæ fundamentis sufficienter jactis: tertio, de reconciliationis religiosæ procurandæ argumentis & mediis: quarto, de methodo investigatoria ad controversias omnes, sine contradicendi studio & præjudicio, pacifice decidendas. Cui præmittuntur collectorum inter Protestantes consiliorum pacificorum harmoniæ, propediem Deo permittente adornandæ et in lucem edendæ.*” The preface of this book is dated at Amsterdam, October the 1st, 1661.

Being

Being at Frankfort in April 1662, he declared to some gentlemen at Metz, that he longed extremely to see monsieur Ferri. He resolved at length to go to Metz, but he met with two difficulties: the first was, that he must consent to dress after the French fashion, like a countryman; the second, to have his great white and square beard shaved. He got these difficulties over, and went: and, upon his arrival, monsieur Ferri was so surprized, so overjoyed, and so very eager to salute this good doctor and fellow-labourer immediately, that he forgot to tie the strings of his breeches, and went out half dressed. They conferred much; and their subject was a coalition of religions. However, in the year 1674, Dury began to be much discouraged; nor had he any longer hopes of serving the church, by the methods he had hitherto taken. He had therefore recourse to another expedient, as a sure means of re-uniting, not only Lutherans and Calvinists, but all Christians; and this was, by labouring a new explication of the Apocalypse. Accordingly he published at Frankfort a little treatise in French in the year 1674, intitled, “Of understanding the Apocalypse by itself, as all the holy Scriptures ought reasonably to be understood.” He enjoyed then a quiet retreat in the country of Hesse: where Hedwige Sophia, princess of Hesse, who had the regency of the country, had assigned him a very commodious quarter, with a table well furnished, and had given him free postage for his letters. He returns her thanks for this, in the epistle dedicatory to the book abovementioned. It is not known in what year he died. He was an honest man, full of zeal and piety, but became at last somewhat fanatical. History tells us of some noble Roman, who, in passing through Greece, offered his service to bring about a reconciliation and agreement in matters of opinion among the philosophers of Athens; but that all his endeavours effected nothing more among them than an agreement in laughing at him for his pains. It may fairly be queried, whether the wiser and more political among the Protestant religionists might not in like manner secretly laugh at Dury for his projected plan of re-union, though decency would not suffer them to treat him with open contempt: the scheme was equally wild and impracticable.

The letter which Dury wrote to Peter du Moulin, “concerning the state of the churches of England, Scotland, and Ireland, under Cromwell,” was printed with some other pieces at London, in 1658, in 12mo, by the care of Lewis du Moulin; and is curious.

DYER (sir JAMES) an eminent English lawyer, and chief justice of the Common-Pleas, in the reign of queen Elizabeth, was descended from a gentleman's family in Somersetshire, and born at Roundhill in that county about the year 1511. He received part of his education at Broadgate-hall in the university of Oxford, where he was entered a gentleman-commoner; and removed from thence without taking a degree, as being intended for the study of the law, to the Middle-Temple, London. In that society he soon distinguished himself, as well by the quickness of his parts, as by his extreme diligence in his profession; and, after having continued for some time in the degree of barrister, he was elected summer-reader of that house in the 6th year of king Edward VI. By the king's writ, bearing date the 19th of May 1552, he was called to the degree of a serjeant at law; and was speaker of the house of commons in the parliament, which met the first of March the same year. On the 19th of October 1553, he was made one of the queen's serjeants at law; in which station he assisted at the trial of sir Nicholas Throgmorton, for high-treason, at Guild-hall, April the 17th 1554. It is said, that he took little or no share in the affair: and it is well that he did not, since that prosecution does no honour to the crown, or to those who managed it.

On the 8th of May 1556, being then a knight and recorder of Cambridge, as well as one of the queen's serjeants, he was made one of the justices of the Common-Pleas. On the 23d of April 1557, he was removed to the King's-Bench, and sat as a puisne judge there, during the remainder of queen Mary's reign. On the 18th of November 1559, when queen Elizabeth had ascended the throne, he was again made one of the judges of the Common-Pleas; and, on the 22d of January following, became chief justice thereof. In this high office, few have served with greater reputation during their lives, or left a greater character behind them, either in point of probity or sufficiency. He continued in it without the least diminution either of his own reputation or of the queen's favour twenty-four years, which is longer than any have sat in that post either before or since. He died at Stanton in Huntingdonshire, where he had purchased an estate, upon the 24th of March 1581, in the 70th year of his age. He married a daughter of sir Maurice Abarrow of Hampshire, which lady was then the widow of sir Thomas Elliot of Carlton in Cambridge-shire. She died twelve years before sir James, without having any children; so that his estate went to a nephew, whose descendant

Fuller's
Worthies of
Somerset-
shire,
Wood's A-
then. Oxon.

Wood, &c.

State Trials,
v. i. p. 63.

Tanner's
Bibl. Britan.
& Hibern.
p. 42.

scendant was raised to the degree of a baronet, by letters patent dated June the 8th 1627; but that title is now extinct.

Sir James Dyer was the author of a large book of Reports, which were published about twenty years after his decease, and have been highly esteemed for their succinctness and solidity. They were printed in 1601; again in 1606 in 4to; in 1621 in folio; in 1672 in folio: but the best edition is in 1688, and bears the following title, literally translated from the French:

“ Reports of several select matters and resolutions, of the reverend judges and sages of the law, touching and concerning many principal points, debated by them in the several reigns of the most high and potent princes, the kings Henry VIII, and Edward VI, and the queens Mary and Elizabeth, collected and reported by that most reverend judge, sir James Dyer, knt. heretofore chief justice of the Common-Pleas, in the reign of queen Elizabeth: to which are now added, many thousand references to other books of the common law, as well ancient as modern, besides a great number of cases that were never before printed; with three tables, the first containing the principal matters in the said book; the second, the names of all the cases reported therein; and the third, the names of the new cases added in the margin.” That most eminent lawyer sir Edward Coke recommends to all students in the law these Reports, which he calls, “ The Summary and fruitful observations of that famous and most reverend judge and sage of the law, sir James Dyer.”

Sir James left behind him also some other writings relative to his profession, as, “ A Reading upon the statute of 32 Hen. VIII. cap. 1. of wills; and upon the 34th and 35th Hen. VIII. cap. 5. for the explanation of the statute,” printed at London in 1648, 4to. By these performances, and, by the services he did his country upon the bench, he came fully up to the character, which Camden has given him, of being ever distinguished by an equal and calm disposition, which rendered him in all cases a most upright judge, as his penetration and learning made him a fit interpreter of the laws of his country: “ Jacobus Dierus, says that historian, in communi placitorum tribunali justiciarius primarius, qui animo semper placido & sereno omnes judicis æquissimi partes implevit, & juris nostri prudentiam commentariis illustravit.”

Baronettage
of England,
vol. v. p.
272.

Preface to
the 3d part
of Coke's
Reports.

Annal. Eliz.
p. 303.

EACHARD

EACHARD (dr. JOHN) an English divine of great learning and wit, was descended of a good family in the county of Suffolk, and born about the year 1635. He was carefully instructed in grammar and classical literature, and then sent to Catharine-hall in the university of Cambridge; where he took a bachelor of arts degree in 1656, and a master's in 1660. In the year 1670, he published, without his name, a book, intitled, "The Grounds and occasions of the contempt of the clergy and religion inquired into. In a letter to R. L." This piece being attacked by several writers, he published, the year after, "Some Observations upon the answer to an enquiry into the grounds and occasions of the contempt of the clergy, with some additions. In a second letter to R. L. by the same author." This however was a reply to only one of his antagonists: the rest he answered in "Some letters," subjoined to a book which he published in the year 1672, and intitled, "Mr. Hobbs's State of nature considered, in a dialogue between Philautus and Timothy." This work was dedicated to dr. Gilbert Sheldon, archbishop of Canterbury; and was so well received, that the year after he published another piece against mr. Hobbs, which he also dedicated to the same archbishop. It is intitled, "Some Opinions of mr. Hobbs's considered, in a second dialogue between Philautus and Timothy. By the same author." We do not find, that mr. Hobbs ever vouchsafed to enter the lists with this adversary; and indeed it is easy to conceive, why he should chuse to decline it. He would have been puzzled how to manage him. For suppose mr. Hobbs to have exceeded him, as he certainly did, in strength of parts and solidity of judgment; suppose him also to have had the better side of the question, which most will easily allow that he had not; yet dr. Eachard had so infinitely the advantage over him, in point of wit and raillery, that he was sure to carry the laugh against him, in spite of all his arguments.

Upon the decease of dr. John Lightfoot, who died at Ely, December the 6th, 1675, our author was chosen in his room master of Catharine-hall; and, the year following, was created doctor of divinity by the royal mandate. He died about the year 1696, and was succeeded in his mastership by sir William Dawes, afterwards archbishop of York. All the above-mentioned pieces, written by him, were collected and printed in one volume, in 8vo, in the year 1705.

EACHARD (LAURENCE) an eminent English historian and divine, was born at Bassam near Beccles in the county of Suffolk, about the year 1671, and was a near relation of dr. John Eachard, mentioned in the preceding article: "So near a one, he says, that he could not give a just character of that excellent person, without being suspected of partiality and affection." He was the son of a clergyman, who, by the death of an elder brother, became possessed of a good estate in that county; and, after having been properly educated in school-learning, was sent to Christ's-college in the university of Cambridge, where he took a bachelor of arts degree in 1691, and a master's in 1695. He afterwards went into holy orders, and was presented to the livings of Welton and Elkin-ton in Lincolnshire; where he spent above twenty years of his life, and distinguished himself by the following works. In the year 1706, he published in one volume, folio, "An History of England, from the first entrance of Julius Cæsar and the Romans to the end of the reign of king James I." A second edition of this volume was published in 1718; in which year came out his second and third volumes, which carry his history down to the conclusion of the reign of king James II, and of the establishment of king William and queen Mary. This work was attacked by dr. Edmund Calamy, in a letter to the author, dated October the 20th, 1718. The doctor observes, that when he took mr. Eachard's works into his hands, p. 2. he was rather prejudiced for than against him, and looked upon him as well qualified to draw up such a work; and that, when he read over the whole, he was so little inclined to detract from him, that he could freely say a great deal in his commendation. "The clearness of your method, says he, and the perspicuity of your language, are two very great excellencies, which I admire. I am singularly pleased with the refreshing division of your matter, and the chronological distinction of the several parts of your history. I neither make any objections against the form of it as irregular and disproportionate, nor the general method as intricate and confused, nor the colouring as weak and unaffecting, nor the stile as mean, flat, or insipid." Dr. Calamy has excepted to nothing of this kind, the purpose of his letter being, as he tells us in the title of it, "to defend the true principles of the revolution; to vindicate the Whigs and Dissenters; to clear several persons of distinction from aspersions; and to rectify a number of historical mistakes." The doctor tells us, that he esteems the first volume much the best

History of
England,
ad ann.
1675.

of

of the three. This history was also severely animadverted on by mr. John Oldmixon, in his "Critical history of England, and in his "History of England during the reigns of "the royal house of the Stuarts." There is an epigram in the first volume of a collection of poems, published by mr. Dodsley the bookseller, upon the histories of Laurence Eachard and Gilbert Burnet; which we will insert in this place, because it gives no improper idea of both these historiographers:

" Gil's history appears to me
 " Political anatomy,
 " A case of skeletons well done,
 " And malefactors every one.
 " His sharp and strong incision pen
 " Historically cuts up men,
 " And does with lucid skill impart
 " Their inward ails of head and heart.
 " Laurence proceeds another way,
 " And well-dress'd figures does display:
 " His characters are all in flesh,
 " Their hands are fair, their faces fresh;
 " And from his sweet'ning art derive
 " A better scent than when alive;
 " He wax-work made to please the sons,
 " Whose fathers were Gil's skeletons."

Mr. Eachard wrote also "a general ecclesiastical history, "from the nativity of our blessed Saviour to the first establishment of Christianity by human laws, under the emperor "Constantine the Great." This work has passed through several editions in different sizes, and is recommended by the learned dr. Prideaux, as "the best of its kind in the English tongue." He was the author likewise of some smaller productions, as, "A History of the revolution, and the establishment of England in the year 1688. Introduced by a necessary review of the reigns of king Charles and king James "the Second." Lond. 1725, 8vo. A English translation of Plautus and Terence: a "Gazetteer's or Newsmen's inter- "preter:" and a piece, intitled, "Maxims extracted from "archbishop Tillotson's works."

Mr. Eachard was made a prebendary of Lincoln; and, in August 1712, installed archdeacon of Stowe. He was presented by king George I. to the livings of Rendlesham, Sudborn,

born, and Alford in Suffolk; at which places he lived about eight years in a continued ill state of health. Being advised to go to Scarborough for the waters, he got as far as Lincoln, but, declining very fast, was unable to proceed any farther: and there, going to take the air, he died in his chariot, on the 16th of August 1730, and was interred in the chancel of St. Mary Magdalen's church, but without any monument or memorial of him. He was a member of the antiquarian society at London. He married two wives, but had no children by either.

EAGLE (MARY) a woman who lived at Little Woreley, in the parish of Cannock, in Staffordshire. This person was visited and seen by the curious and inquisitive dr. Plott, in the latter end of the last century, upon account of her being famous for extraordinary quantities of milk in her breasts. This learned author attests, from his own knowledge, that she could draw two quarts of milk from her breasts every day, besides what her child sucked, with which she could have made two pounds of butter a week, ever since she was brought to bed; which was about five months when the doctor saw her. He reports an instance of the like nature from Borellus, in one Mary Caron, a taylor's wife, of Bologne, who could afford milk enough every day for the nursing of two children, and make butter besides: which she did, at the earnest request of a certain apothecary, who used it as a great nostrum against consumptions.

Plott's Hist. of Staffordshire.—Borelli Histor. & Observat. medico-physic. Cent. iii. Observat. 82.

EBIONITES, heretics, so called from Ebion, who lived about the year 72, and against whom, as some say, St. John wrote his gospel. Others are of opinion, that they did not derive their name from the head of their sect, but from the Hebrew word Ebion, which signifies a poor despicable man, because they had low and dishonourable sentiments of our blessed Saviour. Irenæus, in describing the heresy of the Ebionites, takes no notice of Ebion: and the silence of this father, together with the testimonies of Eusebius and Origen, would incline one to suspect, that Ebion is only an imaginary name, or might possibly belong to Cerinthus. For Epiphanius, speaking of Ebion, tells the same story of him that is told of Cerinthus, viz. that of St. John's hastening out of the bath, when Cerinthus came in, for fear the building should fall upon him: and assures us also of his preaching in Palestine and Asia, which likewise agrees with Cerinthus's history.

Epiphanius. Hær. 19 & 30. Iren. l. c. 26. Euseb. l. iii. Origen contra Cels. l. ii. Ittigius de Hæres. l. i.

The

The Ebionites maintained, that Jesus Christ was only a mere man, descended from Joseph and Mary. They received no other Gospel, than that of St. Matthew, which they had in Hebrew, but very maimed and interpolated; and this they called the Gospel according to the Hebrews. They rejected the rest of the New Testament, and especially the epistles of St. Paul, looking upon this apostle as an apostate from the law: for they held, that every body was obliged to observe the Mosaic law. They made Saturday and Sunday equal holydays: they bathed themselves every day like the Jews, and worshipped Jerusalem as the house of God. They called their meetings synagogues, and not churches; and celebrated their mysteries every year with unleavened bread. They received the Pentateuch for canonical scripture, but not all of it. They had a veneration for the old patriarchs, but despised the prophets. They made use of forged Acts of the apostles, as St. Peter's Travels, and many other apocryphal books; and at last they united with the Hæresaites.

Iran. 1. iii.

ECHELLENSIS (ABRAHAM) a learned Maronite, and professor of the oriental languages at Rome, While he was there, he was pitched upon by the great duke Ferdinand II. to translate, out of Arabic into Latin, the fifth, sixth, and seventh books of Apollonius's Conics; and was assisted in the translation by John Alphonfus Borelli, a famous mathematician, who added a commentary to it. It was printed at Florence with Archimedes's book "De assumptis," in the year 1661. But before this, he had been at Paris, upon the invitation of his countryman Gabriel Sionite, to be a coadjutor with him in that magnificent work of the Polyglot Bible, published by mr. le Jay: and it was he who furnished the Arabic and Syriac text of the book of Ruth with the Latin version. Gabriel Sionita and Ecchellensis at last quarelled: and to such a degree, that it gave great scandal. Ecchellensis had also a quarrel with mr. Flavigny, who wrote two letters against this edition of the Bible, and afterwards a third, in which he applies to Ecchellensis these words of St. Matthew, "Quid vides festucam in oculo fratris tui, & trabem in oculo tuo non vides? Why seest thou a mote in thy brother's eye, and beholdest not a beam in thine own eye?" vii. 3. By an accident in the printing of this last letter, the first o in in the word 'oculo' was dropped out, which converted the sacred text into a most obscene meaning. This error was objected to Flavigny by Ecchellensis in terms of the highest reproach, as if

if he had designedly been prophane upon the words of Scripture; and it is said to have created him so much vexation, that he could not speak of it with patience for thirty years after. Ecchellensis was recalled from France, by the congregation De propaganda fide, to assist in translating the scriptures into Arabic, in which he was employed in the year 1652. He died at Rome in 1664.

E C K I U S (JOHN) an eminent and learned divine, and professor in the university of Ingolstadt, was born in Suabia in the year 1483. He is memorable for the opposition he gave to Luther, Melancthon, Carlostadius, and other leading Protestants in Germany; and for his disputes and writings against them in defence of his own communion. In the year 1518, he disputed with Luther at Leipzig about the supremacy of the pope, penance, purgatory, and indulgences, before George duke of Saxony; at which time even the Lutherans are ready to grant, that he acquitted himself as well as a man could do in the support of such a cause. He disputed the year after against Carlostadius about free-will. He appeared at the diet of Augsburg in the year 1538, where he argued against the Protestant confession; and in the year 1541, he disputed for three days with Melancthon and other divines at Worms, about the remaining of original sin after baptism. This conference, by the emperor's command, was adjourned to Ratisbon; where he dissented again from Pflug and Gropper, with reference to the articles of union. He was in a manner at the head of all the public disputes, which the Roman-catholics had with the Lutherans and Zwinglians. He wrote a great many polemical tracts; and among the rest, a manual of controversies, in which he discourses upon most of the heads contested between the Papists and Protestants. This book was printed at Ingolstadt in the year 1535. He wrote another tract against the articles proposed at the conference at Ratisbon, printed at Paris in the year 1543. He wrote likewise two discourses upon the sacrifice of the mass; more controversial pieces; an exposition upon the prophet Haggai; and several homilies. Upon the whole, he was a person of uncommon parts, uncommon learning, and uncommon zeal; qualities which would have made any party glad to call him their own. He died at Ingolstadt, in the year 1543, aged 60 years.

EDWARDS (THOMAS), a famous English divine, was educated in Trinity-college in Cambridge; where he took a bachelor of arts degree in 1605, and a master's in 1609. We learn from Mr. Wood, that he was also incorporated master of arts at Oxford in July 1623. Where, and what his preferments were, we do not find: but we learn from himself, that, though he conformed, yet he was always a Puritan in his heart. Take his own remarkable account of the matter: "I never had, says he, a canonical coat; never gave a penny towards the building of Paul's, took not the canonical oath, declined subscription for many years before the parliament, though I practised the old conformity; would not give ne obolum quidem to the contributions against the Scots, but dissuaded other ministers; much less did I yield to bow to the altar, and at the name of Jesus, or administer the Lord's-supper at a table turned altarwise, or bring the people up to rails, or read the book of sports, or highly flatter the archbishop in an epistle dedicatory to him, or put articles into the high-commission-court against any, but was myself put into the high-commission-court, for preaching a sermon at Mercers-chapel, on a fast-day in July 1640, against the bishops and their faction; such a free sermon, as I believe never a sectary in England durst to have preached in such a place and at such a time."

Gangræna,
part I. p. 75,
1646, 4to,
2d. edit.

He exercised his ministry, chiefly as a lecturer, at Hertford, and at several places in and about London; and was sometimes brought into trouble for opposing the received doctrines, or not complying duly with the forms, of the established church. When the long parliament declared against king Charles I, our author embarked himself, with wife, children, estate, and all that was dear to him, in the same ship with them; and by all his actions, sermons, prayers, praises, and discourses, earnestly promoted their interest. But when the Independent-party began to appear, and especially to be uppermost, he became as furious against them, as he had been against the Royalists; and opposed them with great virulence both by writing and acting. The several pieces he published against them, are as follows: 1. "Reasons against the Independent government of particular congregations," &c. Lond. 1641, 4to. This was answered the same year by a woman, named Catharine Chidley. 2. "Antapologia: or, a full answer to the apologetical narration of Mr. Goodwin, Mr. Nye, Mr. Symphon, Mr. Burroughs, Mr. Bridge, members of the assembly of divines: wherein are handled many of the controversies of these

these times." 1644, 4to. The chief design of this work we learn from himself, in the preface to it: "This Antapologia," says he, I here recommend to you for a true glass to behold "the faces of Presbytery and Independency in, with the beauty, order, and strength of the one; and the deformity, disorder, and weakness of the other." 3. "Gangræna: or, a catalogue and discovery of many of the errors, heresies, blasphemies, and pernicious practices of the sectaries of this time, vented and acted in England in these four last years," &c. 1645, 4to. 4. Gangræna: part the second, 1646, 4to. 5. Gangræna: part the third. The errors, heresies, and blasphemies, he particularly takes notice of, in these three parts of his Gangræna, are by him referred to sixteen heads or sorts of sectaries; viz. Independents, Brownists, Chiliaists or Millenaries, Antinomians, Anabaptists, Manifestarians or Arminians, Libertines, Familists, Enthusiasts, Seekers and Waiters, Perfectists, Socinians, Arians, Antitrinitarians, Antiscripturists, Sceptics and Questionists, who question every thing in matters of religion; namely, all the articles of faith, and first principles of the Christian religion, holding nothing positively or certainly, saving the doctrine of pretended liberty of conscience for all, or liberty of prophesying. Gangræna; 6. "The casting down of the last and strongest hold of Satan; or, a treatise against toleration." Part. I. Lond. 1647. This was written, when the Independents, by means of a toleration, were for working themselves into all places of trust. 7. "Of the particular visibility of the church." 8. "A treatise of the civil power in ecclesiasticals, and of suspension from the Lord's-supper."

The time and place of mr. Edwards's death are unknown: as for his character, he professes himself "a plain, open-hearted man, who hated tricks, reserves, and designs; zealous for the assembly of divines, the Directory, the use of the Lord's-prayer, singing of psalms, &c. and so earnest for what he took to be the truth, that he was usually called in Cambridge Young Luther."

EDWARDS (Dr. JONATHAN) a learned English divine, who distinguished himself chiefly by his writings against the Socinians. We thought it our duty to mention him in this work, as a man somewhat known in his day; otherwise we have nothing more to say of him, than just what we learn from mr. Wood, namely, that he was of Jesus-college in Oxford, that he took his degrees in the regular way, and that, on

Gangræna,
part. i. p. 41.
part iii, p.
41, 147.

Faſti Oxon.
v. ii.

the 2d of November 1686, he was elected principal of his college, upon the promotion of dr. John Lloyd to the ſee of St. David. His writings ſhew him to have been a man of parts and learning, but at the ſame time a warm and bigotted zealot.

Athen.
Oxon.

E G E R T O N (THOMAS) an eminent and learned lawyer, and lord high chancellor of England in the reign of James I, was the natural ſon of ſir Richard Egerton, of Ridley in Cheſhire, and born in that county about the year 1540. He was educated in Brazen-nose college in Oxford, of which he was entered a commoner in the year 1556. He continued there three years, and laid a good foundation of ſolid learning; after which he removed to Lincoln's-inn, and made ſuch a progreſs in the ſtudy of the law, that he became at length an eminent counſellor. In the year 1591, he was made ſolicitor-general by queen Elizabeth, and ſoon after choſen Lent-reader of the ſame inn. In the year 1592, he was made attorney-general, and afterwards knighted; two years after, maſter of the Rolls; and two years after that, lord keeper of the great ſeal; in which office he continued during the remainder of queen Elizabeth's reign. On the 21ſt of July 1603, he was advanced to the dignity of a baron, by the title of lord Elleſmere; and on the 24th made lord-chancellor of England. In November 1616, he was unanimouſly elected chancellor of the Univerſity of Oxford, and advanced the ſame year to the dignity of viſcount Brackley. He enjoyed theſe laſt honours but a very ſhort time; for the ſame year alſo, upon the 15th of March, he died at York-houſe in the Strand, in the 77th year of his age, and was carried to the church of Doddeſton in Cheſhire to be buried. His health declined through age a conſiderable time before his death; and not long before, weary of his office, as being unable to diſcharge the duties of it, he deſired the king's leave to retire. Upon which the king ſent ſecretary Winwood to him for the ſeal, with this meſſage, that himſelf would be the under-keeper, and not diſpoſe of it, while his lordſhip lived to bear the name of chancellor. His poſterity now enjoy a large eſtate, with the title of duke of Bridgwater. Wood ſays, “ he was a moſt grave and prudent
“ man, a good lawyer, juſt and honeſt; of ſo quick an apprehenſion alſo and profound judgment, that none of the
“ bench in his time went beyond him.” There was publiſhed of his, in the year 1609, “ A ſpeech made in the Exchequer-chamber touching the Poſtnati:” and in the year
1651,

Ibid.

1651, " Certain observations concerning the office of lord-chancellor. He left also four manuscripts " of choice " collections, says Wood, and fit to be printed, concerning, " 1. The prerogative royal. 2. The privileges of parliament. " 3. Proceedings in Chancery; and, 4. The power of the " Star-chamber."

E G I N H A R T, secretary to the emperor Charles the Great, was a German; and is the most ancient historian of that nation. He wrote very well for a man of the ninth century; which has made some critics think, that the person, who first published this author, polished his style a little; but this conjecture is overthrown by the ancient manuscripts. He was extremely dear to the emperor Charles; and in the year 806, was sent by him upon an embassy to Rome, to have his will signed by pope Leo III. In the year 814, Charles died; and Eginhart, weary of a court life, retired, and became successively governor of several abbeys. Imma, his wife, and he parted by mutual consent, upon his assuming the ecclesiastical character, but still retained the warmest affection for each other; and when Imma died, as she did in the year 836, Eginhart was pierced with the utmost grief. Though he retired from court upon the death of Charles, yet he did not decline the tuition of Lotharius, the son of Lewis, who succeeded Charles, which was committed to him in the year 817. When he died is not mentioned. He wrote " The life of " Charles; Annals of the acts of king Pipin, Charles the " Great, and Lewis, from the year 741 to 829;" and other works, ecclesiastical as well as historical. The best edition of Eginhart's Life of Charles, for it has been printed several times, was published at Utrecht in the year 1711, with an account of him prefixed by the editor.

We must not omit the most memorable circumstance of his life; which, although it has indeed been thought fabulous by some, yet appeared to others to stand upon very good evidence, and to have nothing in it unworthy of belief. It relates to his wife Imma, and to his manner of obtaining her; and is recorded in the *Chronicon Laurishamense*, published by Freher among the *Rei Germanicæ Scriptores*, and ascribed by some, though in all probability falsely, to Eginhart himself. Imma, it must be known, was Charles the Great's daughter; to whose esteem and favour Eginhart recommended himself so effectually, that he became at length most dearly beloved by her. Their love increased daily; but they dreaded the con-

sequences, for which reason they durst not engage in too great familiarities. At length Eginhart, no longer able to keep under the violence of his passion, resolved upon a bold action. One night he crept into the apartment of the princess, knocked softly at her door, and was admitted into her chamber, as a man who had something to say to her by the emperor's order: but his topic was love, and he obtained, in short, whatever he could wish. He designed to retire back before the break of day; but perceived, that whilst he had been enjoying himself with Imma, it had snowed very much. Fearing therefore, lest the print of his feet should betray him, he applied to the princess; who, after much consultation, offered at length to take her lover upon her shoulders, and to carry him to the other side of the snow. The emperor had passed that whole night without sleeping; and the chronicle says, it was supposed that this want of sleep happened by a particular direction of providence. He rose very early, and looking out of the window, he saw his daughter, who could hardly walk under her burden, and who, after she had set it down, made all the haste she could back again. Moved with grief and admiration, he dissembled for the present; but afterwards, calling a council, he resolved, after some deliberation, to marry the lovers together, and to settle upon them a fine estate in land. He did so; and therefore acted very unlike the emperor Augustus, who is thought to have banished Ovid, because he believed him to be too much favoured by his granddaughter Julia.

E G N A T I U S (JOHN BAPTIST) an eminent and learned man, was born at Venice, of creditable but poor parents, in the year 1473. He was a disciple of the famous Angelus Politian, who contributed so much to the revival of polite literature in Italy; and, after he was grown up, taught it himself with great reputation at Venice. He was so serviceable to the youth, that, when in his old age he desired to be discharged from his functions, he did not obtain it, because of the detriment which it would be to the students. At length he did obtain it; when the commonwealth of Venice conferred on him this glorious testimony of the sense they had of his great learning and virtue, that though he was discharged from his employment, and did not teach and read lectures any longer, yet the same yearly stipend which he had always enjoyed, should be continued to him; and by a decree of the council of ten, it was ordered, that his estate should be free from

from all kinds of taxes. The works he published, which were numerous, give but an imperfect notion of his merit: Bayle's Dict. Art. EGNATIUS, not. C. for, as odd as it may seem, the reverse usually happening among scholars, he spoke much better than he wrote, and shewed his excellent memory and extensive learning much more in his lectures and conversations, than in his books. Sebastianus Conradus, who was one of his scholars, relates this of him, in the beginning of his book *In quæstura*; and adds the following curious particular to confirm it: Egnatius delivering once an oration, which he had learnt by heart, was just going to finish, when he saw the pope's nuncio coming in. He began his discourse again, and repeated in other words what he had already said, but with much greater eloquence than he had done the first time; upon which his friends advised him not to write his orations for the future. The same Sebastian Conradus, in the place referred to above, tells us, that "what has been said of Lucullus, may be said of Egnatius. This great man had almost a divine memory: whatever he had read or heard he could relate by heart, and in a very agreeable manner, to those who desired to know it from him. And as he applied himself to know every thing with the utmost diligence, so, whatever question came to be proposed, he could, like Gorgias, treat of it at length, and used to do it: for he discoursed upon the civil law prudently, upon geography, astronomy, and the manners of different nations learnedly, upon poetry divinely, upon philosophy wisely, and upon religion piously. If any person desired him to discourse of things relating to any of these branches of literature, or to history and rhetoric, he did it willingly, and kindly, and eloquently, and fully. So that, besides the young students, of whom there was always a great number at Egnatius's house, several of the most noble and eminent senators used to go to him almost every day, to confer with him upon the most weighty affairs; for which reason his house might truly be stiled the oracle of the commonwealth." In quæstura, p. 3. Egnatius was as commendable for his virtue as for his learning; and his good morals were an honour to the ecclesiastical function, to which he had devoted himself; though a letter was published after his death, which charged him, but injuriously, as it is asserted, with want of religion. He died at Venice upon the 4th of July 1553; and left his estate and fine library to three illustrious families. "By his last will, says Thuanus, he made three patrician families his heirs, namely, those of Molino,

“Lauredano, and Bragadeno. The chief of his estate consisted in a large library, which was well furnished with medals of gold, silver, and brass, and with other antiques.”
 Hist. l. xii. From this we may conclude with probability, that he never was married; but with certainty, as we should think, that he left no children.

ELEUTHERIUS, 15th bishop of Rome, a Greek, as some say, and born at Nicopolis, succeeded Soter in the year 177. He was scarcely settled in his see, when the confessors and other Christians in Gaul wrote to him upon the new prophecies of Montanus and his followers. It does not appear that he condemned them; and Tertullian assures us, that a bishop of Rome had given his letters of communion to these pretended prophets, which however he afterwards revoked upon Praxeas's remonstrating, that it was contrary to the customs and practices of his predecessors. Lucius, king of the Britons, is said to have sent to Eleutherius to request of him, that he might be admitted into the number of the Christians; who thereupon sent Fugatius and Damianus to baptize him and his people. But this is generally treated as a fable. In his time Christianity greatly increased, especially at Rome; where many of the Roman nobility, with their wives and children, were baptized. He was bishop upwards of 15 years, and died in 192.

ELICHMAN (JOHN) a native of Silesia, practised physic at Leyden, and was remarkable for understanding sixteen languages. He was so well skilled in the Persian, that, in the judgment of Salmasius, Europe has never produced a man who equalled him in that point, and perhaps never will. He was of opinion, that the German and the Persian languages were derived from the same original; and he gave several reasons for it. He wrote a letter in Arabic, *de usu linguæ Arabicæ in medicina*, which was printed at Jena in the year 1636. His *Dissertation de termino vitæ secundum mentem Orientalium* appeared in the year 1639; and would have been much larger than it is, if he had not died while he was writing it. His Latin translation of the Table of Cebes was printed at Leyden in the year 1640, together with the Arabic version, and the Greek, under the care of Salmasius, who prefixed thereto a very ample preface.

ELIZABETH, queen of England, and, which intitles her to a place in this work, a most extraordinary person, was the daughter of Henry VIII, by his second wife Anne Boleyn, and born on the 7th of September 1533. Upon that king's marriage with Jane Seymour in 1535, she was illegitimated, together with her sister-in-law Mary; and the succession to the crown established on the king's issue by this third wife. Her mother, at her death, had earnestly recommended her to the care of dr. Parker, a great reformer, and afterwards archbishop of Canterbury; who had the management of her education, and instructed her well in the principles of the Christian religion. She spent her younger days in the condition of a private person, observing an exact obedience to the law, and continued unmolested: but, when her sister Mary ascended the throne, she was imprisoned upon a suspicion of being concerned in the promotion of Jane Gray; and, on the 11th of March 1554, committed to the Tower. She was near losing her life; for bishop Gardiner was intirely fixed against her, supposing the re-establishment of Popery but half done, while that princess lived. But Philip of Spain interceded for her, and preserved her; and, when he perceived that he was likely to have no issue by queen Mary, he had certainly very good reasons for so doing. For he considered, that the queen of Scotland, soon after married to the dauphin, was next in succession to Elizabeth; so that, if she were removed, the crown of England might become an accession to that of France. Now Philip was not such a bigot to the Catholic religion, though his wife was, but that his hatred against France was much greater than his zeal for it; and to this single cause it was, that the princess Elizabeth escaped with her life, who nevertheless underwent great sufferings and much ill usage, and passed the greatest part of this reign under the continual apprehensions of losing it.

This princess began to reign in the year 1558. She was then twenty-five years of age, and highly accomplished both as to her body and mind. Her person was graceful, her mien noble, her shape fine, and her stature and gait both agreeable and majestic. Her face had not all the regularities of a perfect beauty; yet her complexion was fair, her eyes lively and sparkling, and her whole countenance had something in it so bright and dazzling, as scarcely suffered smaller imperfections to be seen. Her mind was heroical and magnanimous, her understanding pregnant and penetrating, enlarged and polished by all the advantages of a most refined education. She wrote letters

letters in English and Italian, when she was not full fourteen years of age; and, before she was seventeen, she became perfect in the Latin, Greek, French, Italian, and not unacquainted with the rest of the European tongues. She proceeded farther than to the knowledge of mere languages; she cultivated philosophy, rhetoric, history, divinity, poetry, music, and, in short, every thing which could improve and adorn the mind. Thus accomplished, she ascended the throne; where she was no sooner fixed, than she began to project schemes about restoring the Protestant religion. Interest as well as principle induced her to think of this. The pope treated her in such a manner, as obliged her to turn her eyes upon the Protestant party: she perceived very clearly, that, if she should avow Popery, she must confess, that she owed the crown to a downright usurpation: she would be forced to own, that her father's divorce from Catharine of Arragon was void, and consequently that Anne Boleyn could be no other than Henry the VIIIth's concubine; and this would be sufficient to disannul her pretensions to the crown. She was therefore obliged to oppose Popery, in order to assert, that the pope did wrongfully condemn Anne Boleyn's marriage. In the mean time, many writers have been of opinion, and Bayle amongst them, that she was not such a bigot to Protestantism, but that she would have continued Popery, which was then the established religion of the country, if it had equally contributed to establish her upon the throne. "It is unquestionable, says he, that if all things had been equal on both sides, she would have preferred the Reformed religion before the Roman-catholic; for she had been brought up in the former. But I also think, that though she overthrew the established religion, in order to avoid the dangers, which she saw would arise from the continuance of it, yet she would have followed it, if she had found her account in it."

Dict. Eliza-
beth, not.F.

The queen, while she was princess, had a private proposal of marriage made her by the king of Sweden; but she declared, "she could not change her condition," though it was indeed then very bad. Upon her becoming queen, Philip of Spain, her sister's husband, made an offer of himself to her, and promised to get a dispensation from the pope, to remove all obstacles of relationship, &c. but she declined this proposal. In the first parliament of her reign, the house of commons addressed her, and represented to her, how necessary it was for the happiness of the nation, that she should think of marrying: to whom she replied, that, by the ceremony of her inauguration,

tion, she was married to her people, and her subjects were to her instead of children; that they would not want a successor, when she died; and that, for her part, she should be very well contented to have her tomb-stone tell posterity, "Here lies a queen who reigned so long, and lived and died a virgin." Several matches were proposed afterwards, and several great personages were desirous of uniting themselves to this illustrious princess; but she rejected them all, and maintained her celibacy to the last. The duke of Anjou seems to bid the fairest to have obtained her; for, coming into England in the year 1581, he was received with all imaginable pomp and affection: "inasmuch, says Eachard, that in November, as soon as she had celebrated her coronation-day, she was so far carried by the force of modest love, that, in the midst of amorous conversation, she drew her ring from her finger, and put it upon his, upon certain conditions between themselves. All that were near unanimously concluded the marriage in effect compleated, which variously affected the minds of the courtiers: some were transported with joy, some seized with admiration, and some dejected with grief. Leicester, Hatton, and Walsingham, violently exclaimed, as if the queen, the kingdom, and religion, were all at once ruined. The ladies and maids of honour, most intimate with her majesty, were filled with sighs, and covered with tears; and they so terrified and discouraged her, that she could enjoy no rest that night. The next day she sent for the duke of Anjou, and causing all company to depart, she held a long discourse with him in private. At length he withdrew himself into his chamber, where, in a rage, throwing the ring from him, and taking it again, he, with some severe scoffs, exclaimed against the levity of women, and the inconstancy of islanders."

Hist. of
England,
vol. i, p.
840.

Nothing has puzzled the writers of secret history more, than to account with any certainty for queen Elizabeth's invincible aversion to the matrimonial state. She was young, when overtures of this kind were first made to her; had a good person; took pains to set it off to the best advantage; and, as all allow, was fond of being admired; nay, so fond, that she was absolutely jealous of the person, as well as of the power, of Mary queen of Scots, for fear she should be thought a finer woman than herself. Add to this, that she was no prude; does not appear to have had any remarkable coldness of constitution; on the contrary, was gay, had always some favourite or other, such as Leicester, Essex, &c. whom she chose out of

Melvil's
memoirs,
p. 49.
See the ar-
ticles De-
reux and
Dudley,
the
lord Robert,

Memoirs,
p. 46.

the bravest, the most personable, the most accomplished lords of her kingdom. Sir James Melvil relates, that, at the ceremony of making lord Robert Dudley earl of Leicester and baron of Denbigh, which was done at Westminster with great solemnity, "the queen herself assisted at the ceremonial, he kneeling before her with great gravity. But, says he, she could not refrain from putting her hand in his neck, smilingly tickling him, the French ambassador and I standing by." Melvil, who was sent to the court of Elizabeth by Mary queen of Scots, gives us also, in the same page, another proof of this princess's affection towards the earl of Leicester: for, upon his having occasion to mention "my lord of Bedford and my lord Robert Dudley, she observed, says he, that I made but small account of my lord Robert, seeing that I named the earl of Bedford before him; but said, that, e're long, she would make him a far greater earl, and that I should see it done before my return home. For she esteemed him as her brother and best friend, whom she herself would have married, had she ever minded to have taken a husband. But, being determined to end her life in virginity, she wished, &c." In short, queen Elizabeth seemed to indulge a spirit of gallantry and amour with the male sex so far, that her chastity, which is always decried by the Popish writers, is treated, by one of the Reformed religion, as a very problematical and disputable thing. The author here meant is the historian Gregorio Leti, whose words are as follow: "I do not know whether she was so chaste as is reported; for, after all, she was a queen, she was beautiful, young, full of wit, delighted in magnificent dress, loved entertainments, balls, pleasures, and to have the best shaped men in her kingdom for her favourites. This is all I can say of her to the reader."

Hist. d'Eliz.
tom. ii.

It is our firm persuasion however, that queen Elizabeth, notwithstanding the liberties she might allow herself of this kind, did not actually offend in point of chastity: and that we may give the English reader what light we can into an affair, about which his own historians have thought fit to be silent, we will lay before him what foreigners have said upon it. With regard to the duke of Alencon, Mezeray says, "the affair went so far, that the queen gave him a ring as a pledge of her word: but the intrigues of those who were against this match, and her women, who knew the danger she would be in, if she had any children, made such an outcry about it, and importuned their mistress with so many clamours,

“clamours, that she asked him the ring again.” The abbot Siri relates, that “she commanded her officers not to suffer any person to touch her body, nor to see it naked after her death, for reasons which they, who know the history of this princess, will easily guess.” Another author has written in the following manner: “I do not know, whether all that has been said or written concerning queen Elizabeth’s amours and lovers is well grounded: but it is certain, that she had no vulva, and that the same reason which prevented her from marrying, ought also to have prevented her from loving the amorous sport. She might love indeed, and was really passionately in love with the earl of Essex; but, considering the constitution of her body, she could not be carnally known by a man without suffering the most violent pains, nor become pregnant without an unavoidable danger of losing her life in labour. She was so sensible of it, that being one day desired with the most importunate intreaties to marry the duke of Alencon, who courted her very earnestly, she answered, that she did not think her subjects loved her so little, as to wish her buried before her time.” If these gentlemen were rightly informed, we see the absolute necessity the queen was under of positively refusing to engage in matrimony, though possibly she might not have, as there is the greatest reason to think she had not, any natural aversion to a husband. We see too the reasonableness of speaking with more moderation of this queen’s chastity, than historians have been wont to do; since, from hence, it is plain, that she could not be guilty of the act, while it is as plain, that she readily indulged herself in all but that.

It cannot be expected, that we should recount all the glorious actions of this princess’s reign, since it is not our purpose to write histories of nations, but memoirs of particular persons; and therefore we shall regard her rather as a woman, than a queen. It is certain, that never woman reigned with more glory than she did: nay, that there have been but few great kings, whose reigns can be compared with her’s. It is the most beautiful period in the English history; and it was the nursery of some of the ablest statesmen and warriors that ever England produced. Pope Sixtus V. had a particular esteem for her, and placed her among the three persons, who alone, in his opinion, deserved to reign: the other two were himself and Henry IV. of France. “Your queen, said he once to an Englishman, is born fortunate: she governs her kingdom with great happiness: she wants only to be married to me,

Abrege Chronol.
tom v, under the year
1581.
Journal des Savans for
Sept. 6,
1677, p.
282.

Lett. d’Osfat, tom. ii,
p. 399.

“to

Leti hist.
d' Eliz. t. ii,
p. 31.

“ to give the world a second Alexander.” Gregorio Leti, who has recorded this anecdote, informs us also, that this pope held a secret correspondence with Elizabeth : of which he has given several instances, in his life of Sixtus, and this among the rest. Several of the English Papists, of whom Anthony Babington, a gentleman of Dethick in Derbyshire, was the chief, engaged, as they were always doing in some shape or other, in a conspiracy against the queen. Their purpose was to assassinate her, and immediately to shout out, “ Long live our queen, Mary of Scotland ” : who was to have been taken out of her prison, and set upon the throne. Babington and three others applied for an absolution from the pope in articulo mortis, in case they did not succeed in their undertaking ; which the pope granted, and, as was reported, sent an immediate account of it to the queen, with advice to take proper care of herself.

Life of Six-
tus, book
vii.

This conspiracy of Babington's was the introductory scene to an action, which has been thought to be the greatest blemish upon queen Elizabeth's reign ; and that was, the execution of Mary queen of Scots, in the year 1586. This unfortunate lady, born in the year 1541, and the only remaining child of James the Vth of Scotland, having been expelled by her subjects, and deprived not only of her royal authority, but also of her liberty and estate, came poor and desolate into England, trusting to queen Elizabeth's promises of protection and kindness. The queen received her very well, and ordered at first that she should be treated like a queen : but afterwards she kept her a close prisoner, and, under pretence that Mary had conspired against her life, she had her tried, condemned, and executed ; “ by which action, says one of her panegyrists, she “ tainted her reign with the innocent blood of a princess, “ whom she had received into her dominions, and to whom “ she had given sanctuary.” And what aggravates Elizabeth's guilt, is the extreme dissimulation she used in the management of this affair. For she no sooner received the news of Mary's execution, than she abandoned herself to grief and melancholy, put on deep mourning, severely rebuked her council, commanded them out of her presence, and ordered her secretary Davison, who, without knowing it, was made her agent and instrument in this affair, to be tried in the Star-chamber. It has been said upon this occasion, that the queen of Scots kept the queen of England in continual fear of losing her crown, and that, if the queen of Scots was to be destroyed, it was necessary to do it with as little odium to the queen of England

Bohun, Ca-
ractere de la
reine Eliza-
beth, p. 404.

as possible: this has been urged in defence, as well of the act itself, as of the dissimulation which she shewed afterwards; particularly against Davison, whom, though an able and honest servant, she disgraced and ruined for having caused the execution of Mary, as it were, without her knowledge and contrary to her intentions. But if this apology be admitted, it seems to follow, that, in order to be a good queen, Elizabeth must have been but an indifferent woman: and perhaps it is doing no great injustice to her character, to say, that she was so.

Elizabeth's reign continued forty-four years, four months and six days: and though it abounded in great actions, which carried the British name to the highest pitch of glory, and was covered with innumerable blessings, yet it ended in a most dismal melancholy. She died upon the 24th of March 1603, in the 70th year of her age. We have enumerated circumstances enough of her life, to give a tolerable idea of the woman; so that there is no occasion to draw out her character in form. We will conclude our account with a paragraph from the late lord Bolingbroke, who, in his idea of a patriot king, has written of her in the following manner: " Our Elizabeth
 " was queen in a limited monarchy, and reigned over a people at all times more easily led than driven; and at that
 " time capable of being attached to their prince and their country by a more generous principle, than any of those
 " which prevail in our days, by affection. There was a strong prerogative then in being, and the crown was in possession of greater legal power. Popularity was however
 " then, as it is now, and as it must be always in mixed government, the sole true foundation of that sufficient authority and influence, which other constitutions give the
 " prince gratis, and independently of the people, but which a king of this nation must acquire. The wise queen saw it;
 " and she saw too, how much popularity depends on those appearances that depend on the decorum, the decency, the grace, and the propriety of behaviour, of which we are
 " speaking. A warm concern for the interest and honour of the nation, a tenderness for her people, and a confidence in their affections, were appearances that ran through her whole public conduct, and gave life and colour to it. She did great things: and she knew how to set them off according to their full value, by her manner of doing them.
 " In her private behaviour she shewed great affability, she descended even to familiarity; but her familiarity was such,

See Art.
Devereux,
Robert.

“ as could not be imputed to her weakness, and was therefore
 “ most justly ascribed to her goodness. Though a woman,
 “ she hid all that was womanish about her: and, if a few
 “ equivocal marks of coquetry appeared on some occasions,
 “ they passed like flashes of lightning, vanished as soon as
 “ they were discerned, and imprinted no blot on her cha-
 “ racter. She had private friendships, she had favourites:
 “ but she never suffered her friends to forget she was their
 “ queen; and when her favourites did, she made them feel
 “ that she was so.”

We have given our reader to understand, that we consider
 queen Elizabeth, rather as a very great, than as a very good,
 woman: nevertheless, we are ready to acknowledge, that ca-
 lumny hath cast its venom on her in the highest degree ima-
 ginable. This was unavoidable, considering the severe laws
 she was obliged to put in execution against the Papists. Some
 were capitally punished; and a great many underwent the
 hardships of a prison, or the inconveniencies of banishment.
 These were the persons chiefly, who composed libels against
 Elizabeth's reputation: and they have represented her as a
 monster of cruelty, avarice, and lasciviousness. See, not-
 withstanding, what a glorious character a Jesuit has given of
 her in a book, which he published in the very city of Paris:
 “ Elizabeth, says he, was a person, whose name immediately
 “ imprints in our minds such a noble idea, that it is impossible
 “ well to express it by any description whatsoever. Never
 “ did a crowned head better know the art of government,
 “ and committed fewer errors in it, during a long reign.
 “ The friends of Charles the Vth could reckon his faults:
 “ Elizabeth's enemies have been reduced narrowly to search
 “ after her's; and they, whose greatest concern it was to cast
 “ an odium upon her conduct, have admired her. So that in
 “ her was fulfilled this sentence of the Gospel, that the
 “ children of this world are often wiser in their views and de-
 “ signs, than the children of light. Elizabeth's aim was to
 “ reign, to govern, to be mistress, to keep her people in sub-
 “ mission, neither affecting to weaken her subjects, nor to
 “ make conquests in foreign countries; but yet not suffering
 “ any person to encroach in the least upon the sovereign power,
 “ which she knew perfectly well how to maintain, both by
 “ policy and by force. For no person in her time had more
 “ wit, more skill, more judgment, than she had. She was
 “ not a warlike princess; but she knew so well how to train
 “ up

“ up warriors, that England had not for a long time seen a
 “ greater number of them, nor more experienced.”

Pere d'Or-
 leans, hist.
 des' revolut.
 d' Anglet.

ELMACINUS (GEORGE) author of a history of the Saracens, or rather a chronology of the Mahometan empire, was born in Egypt, towards the middle of the thirteenth century. His history comes down from Mahomet to the year of the Hegira 512, that is, to the year of our Lord 1118 : in which he sets down year by year, in a very concise manner, what concerns the Saracen empire ; and intermixes therewith some passages of the eastern Christians, keeping principally to Arabia, Syria, Egypt, and Persia. His qualities and merit must needs have been very taking and conspicuous, since, though he professed Christianity, he filled a post of distinction and trust near the persons of the Mahometan princes. Those, who consider the measures he ought to keep in that post, will not think it strange, that he has spoken honourably of the caliphs, and has never made use of any injurious terms with respect to the Mahometan religion. Some however would be extremely offended at him, and allow him to be but an indifferent Christian, when he speaks honourably, as he often does, of the followers of Mahomet ; they would still less approve of him, when he calls that impostor, “ Mahomet of “ glorious memory.” It might be easy to suspect, from such language as this, that Elmacinus was himself a Mahometan ; but that cannot be. For he has not only omitted to prefix to his work the formal declaration of being a Musselman, which the Mahometan writers are wont to make ; he has not only taken great care to insert in his Annals several things, relating to the Christians, and turning to their praise, which a Musselman would avoid as a crime ; but he has given at the end of his work a short account of his family ; which shews incontrovertibly, that he was a Christian. He was son to Yafer Al Amid, who was secretary to the council of war under the sultans of Egypt, of the family of the Jobidæ, for forty-five years together ; and in the year 1238, in which his father died, succeeded him in his place.

His history of the Saracens has been translated from Arabic into Latin by Erpenius, and printed in those two languages at Leyden, in the year 1625, in folio. Erpenius died before the publication of it, and Golius took care of it, writing also a preface, Elmacinus began his work at the creation of the world ; and Hottinger had in manuscript that part, which reaches from thence to the flight of Mahomet. The translation

tion of Erpenius is full of mistakes, especially as to geography and proper names; on which account, however, he deserves some excuse, if we consider the difficulty of reading the Arabic manuscripts truly, and that he was the first who made any tolerable progress in this kind of learning. The French translation made by Peter Vattier, and printed at Paris in the year 1657 in quarto, is not a whit better. Note, the Arabic text was printed apart in 12mo, at the same time with the folio edition; and was dedicated by Erpenius's widow to dr. Lancelot Andrews, bishop of Winchester.

E L S H E I M E R (ADAM) a celebrated painter, born at Frankfort upon the Maine in the year 1574, was a taylor's son, and at first a disciple of Philip Uffenbach, a German: but an ardent desire of improvement carrying him to Rome, he soon became a most excellent artist in landscapes, histories, and night-pieces, with little figures. His works are very few: and for the incredible pains and labour which he bestowed upon them, valued at such prodigious rates, that they are hardly any where to be found but in the cabinets of princes. He was a person by nature inclined to melancholy, and through continued study and thoughtfulness, so far settled in that unhappy temper, that neglecting his domestic concerns, debts came thick upon him, and imprisonment followed: which struck such a damp upon his spirits, that though he was soon released, he did not long survive it, but died in the year 1610, or thereabout. The Italians had a great esteem for him, and lamented the loss of him exceedingly. James Ernest Thomas, of Landaw, was his disciple; and his pictures are so like Elzheimer's, that they are often taken the one for the other.

E L S Y N G E (HENRY) an English gentleman, clerk of the house of commons in the reign of king Charles I, was born at Battersey in Surry in the year 1598; being the eldest son of Henry Elsyng, esq; who was clerk of the house of lords, and a person of great abilities. He was educated in grammar and classical learning at Westminster school; and from thence, in the year 1621, was removed to Christ-church in Oxford, where he took the degree of bachelor of arts upon the 22d of June 1625. Then he travelled abroad, and spent at several times above seven years in foreign countries: by which he became a very accomplished person, and was highly esteemed by men of the highest quality and best judgment. He was in particular so much valued by archbishop Laud, that his

grace

grace procured him the place of clerk of the house of commons, to which he proved of excellent use, as well as a singular ornament. For he was very dextrous in taking and expressing the sense of the house; and also so great a help to the speaker and to the house in stating the questions, and drawing up the orders free from exceptions, that it much conduced to the dispatch of business, and the service of the parliament. His discretion also and prudence was such, that, though the long parliament was by faction kept in continual disorder, yet his fair and temperate carriage made him commended and esteemed by all parties, how furious and opposite soever they were among themselves. And therefore, for these his abilities and good conduct, more reverence was paid to his stool, than to the speaker Lenthall's chair; who being obnoxious, timorous, and interested, was often much confused in collecting the sense of the house, and drawing the debates into a fair question: in which Mr. Elsyng was always observed to be so ready and just, that the house generally acquiesced in what he did of that nature. At length, when he saw that the greater part of the house were imprisoned and secluded, and that the remainder would bring the king to a trial for his life, he desired, on the 26th of December 1648, to resign his place. He alledged for this his bad state of health; but most people understood his reason to be, and he acknowledged it to Mr. Whitelock and other of his friends, because he would have no hand in the business against the king. After having quitted his advantageous employment, he retired to his house at Hounslow in Middlesex, where he presently contracted many bodily infirmities, of which he died in August 1654, in the 56th year of his age. He was a man of very great parts, and very learned, especially in the Latin, French, and Italian languages: he was, what was far above all these accomplishments, a very just and honest man; and Whitelock relates, that the great Selden was particularly fond of him; which is no small circumstance to his honour.

Whitelock's
Memorials,
p. 364. ed. t.
1732.

Ibid.

Ibid.

He was the author of a few things, which were reckoned very good, and have been much esteemed. 1. "The ancient method and manner of holding parliaments in England." Lond. 1663. Reprinted in 12mo, the third edition being in 1675. Mr. Wood supposes that this work is mostly taken from a manuscript, intitled, "Modus tenendi parliamentum apud Anglos, &c. Of the form and manner of holding a parliament in England, and all things incident thereunto, digested and divided into several chapters and titles,"

anno 1626, written by our author's father, who died while his son was upon his travels. 2. "A tract concerning proceedings in parliament:" never published. The manuscript was some time in the possession of sir Matthew Hale, who bequeathed it by his will to Lincoln's-inn library. 3. He left also behind him some tracts and memorials, which his executors thought not perfect enough to be published. 4. Anthony Wood ascribes moreover to mr. Elysinge "A declaration or remonstrance of the state of the kingdom, agreed on by the lords and commons assembled in parliament, 19 May 1642." Lond. 1642, 4to. But this piece is not thought to have been written by mr. Elysinge, on account of that virulency running through it, which was not natural to him. The reader may find it in the 4th volume of "Rushworth's Historical Collections," and in "Husband's Collection of remonstrances," &c. Lond. 1643, 4to.

Wood's Athen, Oxon.

ELYOT (Sir THOMAS) a gentleman of eminent learning, was descended of a good family in the county of Suffolk, and son of sir Richard Elyot. He was educated in academical learning in St. Mary's hall in Oxford, where he made a great progress in logic and philosophy: but, what year he was entered of it, we scarcely know any more of than we do the year of his birth: it is however supposed to have been about the year 1514. After he had spent some years at the university, he travelled into foreign countries; and upon his return was introduced to court. His uncommon genius and extensive learning recommending him to the favour of Henry VIII, who, to give him his due, was a great patron of men of letters, his majesty conferred upon him the honour of knighthood, and employed him in several embassies. He sent him, particularly, to Rome in the year 1532, about the divorce of Queen Catharine; and afterwards to the emperor Charles V, about the year 1536. Elyot was, as Wood observes, an excellent grammarian, poet, rhetorician, philosopher, physician, cosmographer, and historian; and distinguished as much for his candour, and the innocence and integrity of his life, as for his accomplishments. He was admired and beloved by all the men of learning, who were his contemporaries; and his memory is celebrated by them in their respective works, particularly by Leland. He was interred in the church of Carleton in Cambridgeshire, of which county he had been sheriff, on the 25th of March 1546; and a monument was soon after erected

In Encomiis
Eruditorum
viro-
rum,
F. 83. Lond.
158.

erected over his grave. Besides several manors which he had in Cambridgehire, he had one or more in Hampshire.

He wrote and translated several works: 1. "The castle of Health, Lond. 1541, 8vo. 2. The Governor, in three books, Lond. 1544, 8vo. 3. Of the education of children. 4. Banquet of sapience. 5. Preservative against the fear of death. 6. De rebus memorabilibus Angliæ. 7. An apology for good women. 8. Bibliotheca Eliotæ, or, "Elyot's library or dictionary," Lond. 1541, folio: which work was afterwards augmented and improved by Cooper. He translated also from Greek into English, "The image of governance, compiled of the arts and sciences, by the emperor Alexander Severus, Lond. 1556, 8vo. From Latin into English, St. Cyprian's sermons of the mortality of man, Lond. 1534, 8vo; and "The rule of a Christian life," written by Picus earl of Mirandula, printed there the same year.

ELZEVIUS, celebrated printers at Amsterdam and Leyden, who greatly adorned the republic of letters by many beautiful editions of the best authors of antiquity. They fell somewhat below the Stephens's in point of learning, as well as in their editions of Greek and Hebrew authors; but, as to the choice of good books, they seem to have equalled, and, in the neatness and elegance of their small characters, greatly to have exceeded them. Their Virgil, Terence, and Greek Testament, have been reckoned their master-pieces; and are indeed so very fine, that they justly gained them the reputation of being the best printers in Europe. There were five of these Elzevirs, namely, Lewis, Bonaventure, Abraham, Lewis, and Daniel. Lewis began to be famous at Leyden in the year 1595, and was remarkable for being the first who observed the distinction between the *v* consonant and the *u* vowel, which had been recommended by Ramus and other writers long before, but never regarded. Daniel died in the year 1680, or 1681; and, though he left children who carried on the business, passes nevertheless for the last of his family who excelled in it. The Elzevirs have printed several catalogues of their editions; but the last, published by Daniel, is considerably enlarged, and abounds with new books. It was printed at Amsterdam in twelves in the year 1674, and divided into seven volumes.

Baillet Jugemens des Scavans, tom. i, p. 395. Paris, 1722.

Memoirs of
the life of
mr. Tho-
mas Emlyn,
prefixed to
his works,
P. 5, 4th
edit.

P. 6.

EMLYN (THOMAS) a learned and pious English divine and memorable for his sufferings on the score of heterodoxy, was descended from a substantial and reputable family, and born at Stamford in Lincolnshire, on the 27th of May 1663. His parents were frequenters of the established church, and were particularly acquainted with the excellent dr. Cumberland, then a minister at Stamford, afterwards bishop of Peterborough; but, being inclined to the Puritan way, chose to educate their son to the ministry among them. For this purpose, after he had been at a private school four years, he was sent in 1678 to an academy in Northamptonshire, where he continued four years more. He went in 1679 to Cambridge, and was admitted into Emanuel-college; but returned again, we know not for what reasons, to the academy. In August 1682 he removed to mr. Doolittle's academy near London; and, in December following, made his first essay as a preacher, at mr. Doolittle's meeting-house near Cripplegate.

In the year 1683, he was recommended to the countess of Donegal, a lady of great quality and estate in the north of Ireland, but at that time living in Lincoln's-inn-Fields; and was received into her family in the capacity of chaplain. While she resided in Lincoln's-inn-Fields, mr. Emlyn was the sorrowful spectator of a very tragical affair, namely, the execution of that renowned patriot lord William Russell; which confirmed in him that aversion to tyranny and arbitrary power he ever after retained. In 1684 he went over with the countess to Belfast in Ireland, where she was soon after married to sir William Franklin, and lived in great state and splendor. Sir William, who had a good estate in the west of England, offered him a considerable living there, if he would have conformed to the established church: but this he declined, the terms of ministerial conformity being such as he could not conscientiously comply with, though he had not then those scruples about the Trinity, which he had afterwards. While he was in this station, he made a journey to Dublin, and there preached once to a congregation, of which mr. Daniel Williams and mr. Joseph Boyse were then pastors, in so acceptable a manner, as gave occasion afterwards to their inviting him thither.

P. 7, 8, 9.

In the year 1688, Ireland being thrown into great confusion and disorder, sir William's family broke up, and our author returned to London. Mr. Williams had retreated some time before, and quitted the pastoral care of the congregation at Dublin; upon which mr. Boyse made a motion to mr. Emlyn to be his successor, which mr. Emlyn then declined, and

came

came directly to England. When he was returned to London, being out of employment, he was invited by sir Robert Rich, one of the lords of the admiralty, to his house near Beccles in Suffolk; and was by him prevailed on to officiate as minister to a dissenting congregation at Leostoff in that county, which place he supplied for about a year and a half. Here he contracted a close and intimate acquaintance with mr. William Manning, a nonconformist minister in that neighbourhood: and, as they were both of inquisitive tempers, they frequently conferred together, and jointly searched into the principal points of religion. Dr. Sherlock's book of the "Vindication of the Trinity," coming out about this time, turned their thoughts very much to the consideration of that subject: which they examined into the more, because they saw reason first to doubt of, and afterwards to differ from, the received doctrine in that article. Mr. Manning became a Socinian, and strove hard to make mr. Emlyn one; but mr. Emlyn never could be brought to doubt either of the pre-existence of our Saviour, as the Logos, or that God created the material world by him.

P. 12, 13.

King James having fled into France, and Ireland being almost reduced by king William, affairs began to settle in that kingdom, and the Protestant congregations to re-assemble in large numbers. Upon which mr. Boyse again pressed mr. Emlyn to accept the pastoral care jointly with himself of that congregation at Dublin. Mr. Emlyn now accepted it; and, in pursuance hereof, went over to Dublin, where he arrived in May 1691. In the year 1694, he married mrs. Esther Bury, a widow lady with a good jointure, and one of the daughters and coheiresses of mr. David Sollom, a gentleman of fortune in the county of Meath. Mr. Emlyn was very happy in his wife; but she did not live many years with him, dying in 1701, and leaving him two children. In 1697, he had some thoughts of openly declaring his sentiments concerning the Trinity, and quitting his congregation: "for (says he, in a letter to mr. Manning, dated January the 18th) I cannot hope to continue here in my present post, when once I have professed."

P. 21.

There is, in the first volume of his works, drawn up by himself, "A narrative of the proceedings of the dissenting ministers of Dublin against him, and of his prosecution in the secular court, at their instigation," for his doctrine of the Trinity: of which we will here give an abstract, as this was the most memorable and important circumstance of his life:

“ I had been, says he, a preacher in Dublin, together with
 “ mr. Joseph Boyse, for eleven years:—I own I had been un-
 “ settled in my notions, from the time I had read dr. Sher-
 “ lock’s book of the Trinity; which sufficiently discovered
 “ how far many were gone back towards Polytheism. I long
 “ tried what I could do with some Sabellian terms, making
 “ out a Trinity of somewhats in one single mind. I found,
 “ that, by the tritheistical scheme of dr. Sherlock and mr.
 “ Howe, I preserved a Trinity, but I lost the Unity: by the
 “ Sabellian scheme of modes, and substances, and properties,
 “ &c. I best kept up the divine Unity; but then I had lost a
 “ Trinity, such as the scripture discovers; so that I could ne-
 “ ver keep both in view at once.” The result of all which
 was, as he tells us, that he departed from the common way
 of thinking, in regard to the Trinity; and only wanted a pro-
 per occasion to declare his sentiments, as in duty he thought
 himself bound to do.

Narrative,
 &c. p. 15,
 16.

This occasion soon offered itself: for dr. Duncan Cummins,
 a physician in Dublin, suspecting mr. Emlyn of heterodox no-
 tions in this respect, put mr. Boyse first upon the inquiry, and
 went afterwards with him to mr. Emlyn’s house. Here
 mr. Emlyn spoke out, and freely owned himself convinced,
 that “ the God and Father of Jesus Christ is alone the su-
 “ preme Being, and superior in excellency and authority to
 “ his Son, who derives all from him. He declared further,
 that he had no design to cause strife amongst them; and offered
 to leave the congregation peaceably, that they might chuse
 another, if they pleased, in his place. But mr. Boyse, not
 willing to take such a weighty matter on himself, brought it
 on the stage before the meeting of the Dublin ministers;
 though, as mr. Emlyn says, he well knew the narrowness of
 their principles. The consequence of this was, that mr. Em-
 lyn was immediately prohibited from preaching; and, a few
 days after obliged to withdraw himself into England. His
 back was no sooner turned, than the pulpits sounded with he-
 resy and blasphemy to beget abhorrence; and the loudest cla-
 mours were raised against him and his opinions.

Ibid. p. 17.

Ibid. p. 17
 —21.

When he arrived at London, he published a short account
 of his case, which is annexed to the Narrative; and, after
 about ten weeks absence, returned to his family, which he
 had left at Dublin. Here finding the prodigious odium his
 opinions, and consequently himself, lay under, he had a mind
 to shew what evidence he had for them from the scriptures;
 and, with this view, wrote “ An humble inquiry into the
 “ scrip-

“ scripture-account of Jesus Christ, or, A short argument concerning his Deity and glory according to the gospel,” intending for England as soon as it was printed. Of this some zealous Dissenters getting notice, resolved to have him prosecuted : and one immediately obtained the lord chief justice, sir Richard Pine’s, special warrant to seize him and his books, and went with the keeper of Newgate to execute it on him. The chief justice refused at first to take bail, but at last allowed two sufficient persons to be bound, in a recognizance of 800*l.* for his appearance. He appeared accordingly to take his trial for this book, before the court of Queen’s-bench, on the 14th of June 1703; but was told, he says, before the court sat, by sir Richard Levins, afterwards lord chief justice of the Common-pleas, that “ he found he would not be permitted to speak freely, but that it was designed to run him down like a wolf, without law or game.”

Narrative,
p. 21—26.

We will not enter into the particulars of this trial : he was found guilty, we may be sure ; upon which the attorney-general proposed to have him pilloried. He was committed to the common jail till the 16th of June ; and, then appearing to have judgment given against him, the queen’s council moved, that he might retract. This mr. Emlyn absolutely refused : and so the lord chief justice passed this sentence on him, namely, to suffer a year’s imprisonment, to pay 1000*l.* fine to the queen, to lie in prison till it was paid, and to find security for his good behaviour during life : telling him, that the pillory was the punishment due, but, because he was a man of letters, it was not inflicted. And then, as if this was not sufficient, he was led with a paper on his breast round the four courts to be exposed. “ The process, says he, upon the writ de hæretico comburendo had been happily taken away in Ireland by act of parliament, about seven or eight years before ; else I know not but I might have been put to the fiery trial.”

Ibid. p. 26
—35.

After sentence, he was committed to the sheriffs of Dublin, and was a close prisoner, for something more than a quarter of a year, in the under-sheriff’s house : but, upon complaint, he was hastily hurried away to the common jail, where he lay among the prisoners, in a close room filled with six beds, for five or six weeks ; and then, by an habeas corpus, was, upon his petition, removed into the Marshalsea for his health. During his confinement, all his acquaintance were estranged from him, and all offices of friendship and civility ceased : but, says he, “ of all men the dissenting ministers of Dublin were the most destitute of kindness. Not one of them, excepting

“ mr,

Narrative,
p. 36, 37.

“ mr. Boyse, vouchsafed me so much as that small office of
“ humanity, in visiting me when in prison; nor had they so
“ much pity on the soul of their erring brother, as they
“ thought him, as to seek to turn him from the error of his way.”
Who will say, after this, that the Papists are the only religionists that persecute? Do we not here see those, who pretend to be the farthest removed from them, and most to abhor their principles and practices, doing the very same? What are we to think? That the spirit of persecution belongs to any particular sect of Christians, or rather, that those are the most likely to be the greatest persecutors, whom the magistrate shall entrust with the greatest power? As to the Dissenters, we are at present concerned with, it looked worse in them to promote and encourage persecution, when themselves were but connived at, not having any legal toleration in Ireland. Besides, where was the policy of this proceeding against mr. Emlyn? Will it not justify all the severities they ever have received, or ever shall receive, as schismatics from the established church?

Ibid. p. 40,
41.

Mr. Emlyn continued long under close confinement, without much appearance of relief; only mr. Boyse did not cease to make attempts for his liberty. At last, through his frequent solicitations for a reducement of the fine, which mr. Emlyn was unable to pay, he got it diminished to 70*l.* and this, together with 20*l.* which the primate claimed as the queen's almoner, was paid. He had a strict right to demand a shilling in the pound of the whole fine, but consented at last to take the sum just mentioned. And thus, after two years and above a month's imprisonment, viz. from the 14th of June 1703, to the 21st of July 1705, and, upon giving security by two bondsmen for good behaviour during life, he obtained his discharge.

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No. 29.

Soon after his release, mr. Emlyn returned to London, where a few friends gathered a small congregation, to whom he preached once every Sunday. This liberty of preaching which he enjoyed, gave great offence to several of the High-church clergy, particularly to mr. Charles Lesley, who, in his Rehearsal, expresses great dislike at it; and also to mr. Francis Higgins, who complained of it first in a sermon, and afterwards to dr. Tenison, archbishop of Canterbury. The archbishop was not unacquainted either with mr. Emlyn's having a meeting in London, or with what had befallen him at Dublin; but he had such a character of him, as made him no way inclined to molest him, mr. Higgins not pretending that

that he made the controverted points the subject of his preaching. Yet the lower house of convocation, in their representation to the queen in 1711, made no scruple to assert, that "weekly sermons were preached in defence of the unitarian principles:" which representation he thought so very unchristian, and indeed so very false, that he could not help bestowing some observations on it. However, within a few years this congregation was dissolved by the death of the principal persons who supported it, and Mr. Emlyn retired into silence and obscurity.

Memoirs of
his Life,
p. 45—50.

Yet, though he lived in retirement, he was honoured with the esteem and friendship of eminent and learned men; and was particularly intimate with the truly excellent Dr. Samuel Clarke, as appears from the Memoirs which he wrote of his life. He was of a very lively cheerful temper, and enjoyed a large share of health in all respects, except the gout. This however did not hinder him from living beyond the common standard of life: for he did not die till he had compleated his 78th year. His death happened upon the 30th of July 1741. He was a man of strong parts and a clear way of thinking, of great learning, and abounding in all moral and religious graces. His writings consist of "Tracts relating to the Unitarian controversy; Memoirs of the life and sentiments of Dr. Samuel Clarke; and Sermons on various practical subjects." They were collected and printed since his death in three volumes 8vo; and to the whole are prefixed, by his son, Sollom Emlyn, Memoirs of the life and writings of the author.

This Sollom Emlyn was bred to the law, became an eminent counsellor, and was employed to publish Lord Chief Justice Hale's "Pleas of the crown:" which he did with notes and a preface. He died in the year 1756.

EMMA, daughter of Richard II, duke of Normandy, wife of Ethelred king of England, and mother of St. Edward, king also of England, commonly called Edward the Confessor, is a woman memorable for many extraordinary circumstances in her life. She attended Ethelred, who was forced to retire with his sons Alfred and Edward into Normandy; and, after his death, married Canute, and consented to the exclusion of Ethelred's children from the throne. She seems to have been all her life a woman of intrigue; and she contrived to have so great a share of the government during her son's reign, and so much credit at court, that the earl of Kent, who had enjoyed

great

great authority under more reigns than one, grew excessively jealous of her. He charged her with several crimes, and prevailed upon several lords to confirm his imputation before the king. The king was a man of great simplicity, and easily believed her guilty. He might perhaps too retain some sense of the injury she had done him by consenting to his exclusion, and, on that account, be not displeased if she should be found so. Be this as it will, he went suddenly upon her at Winchester, which was the place of her residence; deprived her of all her treasures, alledging that they were ill gotten, and the fruits of avarice; and reduced her to the extremest poverty and hardships. In this condition she had recourse to the bishop of Winchester, who was her relation: but this furnished her enemies with a new handle for calumny; for the earl of Kent imputed to her as a crime the too frequent visits she paid to this prelate, and accused her of a criminal conversation with him. Robert, archbishop of Canterbury, supported the earl of Kent's accusation, and alledged against her these three articles, viz. That she consented to the death of her son Alfred; that she endeavoured to hinder Edward's coming to the crown; and that she kept a scandalous correspondence with Alwine, bishop of Winchester. These complaints being preferred against her, the archbishop, at the order of the king, who still continued credulous, convened a synod to inquire into the matter; and the determination of the synod was, that she should submit to the trial of the Fire-Ordeal, the usual method in those days of proving their innocence. Accordingly, it was ordered by the archbishop, that Emma, the queen-mother, should go on her bare feet over nine plow-shares heated red-hot, before the clergy and people, in the cathedral church of Winchester; and if she received no harm by this trial, she was to be reputed innocent; if otherwise, to undergo a greater punishment. She spent the night before the Ordeal at St. Swithin's tomb in prayer; and the next day, the preparatory ceremonies being over, walked the plough-shares unhurt in the presence of the king and the nobility. She was dressed like a common woman, naked to the knee, and had her eyes fixed constantly towards heaven. The fire was so far from making any impression on her, that, after she had walked out of the church, and had trod upon all the hot irons, she asked, when they designed to bring her to the test? And being told that all was done, she gave God thanks for proving her innocence in so authentic a manner. King Edward fell on his knees before his mother; begged her pardon; and, in
order

order to atone for the injury done both to her and to the bishop of Winchester, ordered the bishops to discipline him: and accordingly his shoulders were laid bare, and he was scourged like a penitent. The shares, to preserve the memory of the miracle, were buried in the cloyster of Winchester, and one-and-twenty manors settled upon the bishopric and church of Winchester, three given by the king, nine by queen Emma, and nine by the bishop. Rapin does not seem to believe this story, the latter part of it at least; for he says, that she had nothing to give, being just before deprived by the king of all her possessions; that she spent the last ten years of her life in misery, and in a kind of prison at Winchester; from which she was not delivered but by her death, which happened in the year 1052.

E M M I U S (U B B O) a very learned professor of Groningen, was born at Gretha, a village in East Friesland, on the 5th of December 1547. He was the son of Emmo Diken, a minister of that village, who had been Luther's and Melancthon's disciple; and, at nine years of age, was sent to study at Embden. He continued there till he was eighteen, and was then sent to Bremen to improve by the famous John Molanus's lectures. Returning to his father, he did not go immediately to the university; but passed some time at Norden, the college of which place began then to be in repute again. Being turned of twenty-three, he was sent to Rostock, a flourishing university; where he heard the lectures of David Chytræus, a celebrated divine and historian; and of Henry Bruceus, an able mathematician and physician. The death of his father obliged him to return to East Friesland, after he had continued above two years at Rostock; and his mother's excessive grief upon this occasion hindered his taking a journey into France, as he had wished and designed to do. He continued with her three years, after which he went to Geneva, where he stayed two years. Being returned into his own country, he had the choice of two preferments, either to be a minister or the rector of a college: but, as he was naturally so bashful, that he could hardly say a word in company, he could not venture to engage in the ministry, though it was very much his inclination. He chose therefore to be rector of a college, which was that of Norden; and was admitted into that post in the year 1579. He made his college flourish exceedingly; but was turned out of his employment in the year 1587, through the zeal of some Lutherans, because he would not subscribe

Bayle's Dict.
and Vita
profess. Gron-
ning.

the

the Confession of Augsburg. He was chosen the year after to be rector of the college of Leer, whose reputation he raised so high, that it surpassed that of Norden; which the Lutherans could never retrieve from the declining state it fell into, after Emmius was deposed. They had banished from Groningen several persons who followed Calvin's reformation; and those of the exiles who retired to Leer, meeting with the same fate as our Emmius, engaged in a particular friendship with him: so that, when the city of Groningen confederated with the United Provinces, and the magistrates resolved to restore their college, Emmius being recommended by several persons, they chose him to be rector of that college, and gave him a full power to make or abrogate there such statutes as he should think proper.

He entered upon this employment in the year 1594, the 47th of his age; and exercised it near twenty years, to the uncommon advantage of the young students, who were sent in great numbers to that college. At the end of that time, namely, in 1614, the magistrates of Groningen changed their college into an university, and made Emmius professor of history and of the Greek tongue. He was the first rector of that university, and one of the chief ornaments of it by his lectures, till the infirmities of old age did not suffer him to appear any longer in public. Yet he did not become useless either to the republic of letters, or to the university of Groningen; for he continued to write books, and to impart his wise counsels to the senate of the university in all important affairs. He was a man whose learning was not his only merit: he was capable, which few men who spend their lives in a college are, of advising even princes. The governor of the provinces of Friesland and Groningen consulted him very often, and seldom failed to follow his advice. He received the greatest honours from this governor: thus the writer of his life says, that,

“ after Emmius was settled at Groningen, the most illustrious
 “ prince William Lewis, count of Nassau, and for some time
 “ our most glorious governor, treated him, during twenty-six
 “ years, with so much friendship and kindness, that he, who
 “ was sensible of his low rank, did frequently blush. For
 “ this celebrated hero, who had often experienced this great
 “ man's understanding, and Nestorian wisdom in giving ad-
 “ vice, used to call him to him, to receive him kindly, and
 “ to consult him either by trusty servants or letters; and sel-
 “ dom failed to follow his counsels.”

Vit. profess.
 Groning.
 p. 47.

Emmius

Emmius died at Groningen upon the 9th of December 1625, leaving a family behind him; for he had been twice married. He was the author of several works. In the last years of his life, he composed the three volumes of his *Vetus Græcia illustrata*, or, "Ancient Greece illustrated:" the first of which contains a geographical description of Greece; the second, the history of it; the third, the particular form of government of every state or commonwealth of Greece. This work was committed to the press in his life-time; but, through the delays of the printers, not published till after his death, in the year 1626. He had published several considerable works before this; as, his chronological and genealogical works, which contain the history of Rome and an universal history, written in a very elaborate method; his *Decades rerum Frisicarum*, "Decades of the affairs of Friesland;" and, in general, all that he composed concerning the History of Friesland and Groningen, and the geographical description of those countries. He was not at all prepossessed in favour of his native country; for, on the contrary, he confuted vigorously the idle tales related by the historians of Friesland, concerning the antiquities of their nation: which love of truth raised him a great many enemies. He wrote also a "History of William Lewis, count of Nassau, governor of Friesland;" in which we meet, not only with a panegyric on that prince, but also a short history of the United Provinces, from 1577 to the year 1614. He had theological controversies with Daniel Hoffman, and wrote a book, intitled, *Vita & sacra Eleusinia Davidis Georgii, &c.* When he died, he was about composing the history of Philip of Macedon, Alexander the Great's father; in order to shew the United Provinces, by what fraudulent and indirect means Philip had oppressed the liberty of Greece. He had already carried this history to the fifteenth year of this king's reign.

What some have said of Ubbo Emmius's extensive and accurate knowledge in history, can hardly be credited. It is asserted, that, without any preparation, he could answer all manner of questions concerning the history, both ancient and modern, of any country whatsoever, without the least mistake in the circumstances of times, places, and persons. He not only knew the actions, events, and motives, but also understood the interest of the several nations, the form of their government, the inclinations of their princes, the means they employed to enlarge their dominions, their alliances, and their origin. He knew also the figure, situation, and largeness of
their

their cities and forts, the position of rivers and high-ways, the turnings and windings of mountains, &c. The author of his life has collected several encomiums, which Thuanus, Scaliger, Doufa, and others, have passed upon him. They are exceedingly great, especially those of Scaliger, who styles Em-mius's History of Friesland "A divine history." The magistrates of Groningen caused his picture to be placed in the town-house.

Diogenes
Laertius in
vita Emped.

Ibid.

Ibid.

Ibid.

EMPEDOCLES, a celebrated philosopher and poet among the ancients, was born of a good family at Agrigentum in Sicily, and flourished about the 80th Olympiad, that is, about 455 years before Christ. Some have affirmed, that he was a scholar of Pythagoras, but this opinion is generally rejected, because that philosopher died in the 70th Olympiad: however, he has always been reckoned among the most illustrious of the Pythagorean sect. His manner of living among the Agrigentines was very singular, but in many respects laudable. Neanthes of Cyzicum relates, that, upon the death of Meto, there began a tyranny at Agrigentum; but that Empedocles persuaded the citizens to abstain from sedition, and to establish a civil parity: and that, being very rich, he bestowed dowries upon many virgins that had none. As to himself, he carried a severe and steddly aspect, cloathed himself in purple, wearing a golden girdle and a Delphic crown, and was constantly attended with a retinue of servants; so that the citizens who met him, paid the same respect to him, as if those had been the ensigns of regal authority. Nevertheless, he is said to have been very averse to the taking any government upon him; but, being a great lover of liberty, to have preferred a moderate condition to a kingdom, that was offered him. The following account is given of his inclination to a Democracy. Being invited to an entertainment, and the company beginning to drink before supper, he ordered the supper to be brought in: but the gentleman, who had invited him, said, that he must stay for the chief magistrate; who, as soon as he came, was by him appointed sympoliarch, or master of the feast. This sympoliarch began to discover a tyrannical humour, commanding Empedocles to drink, or else that the wine should be poured upon his head. The philosopher said nothing for the present; but the next day he cited both the sympoliarch and inviter before the court, and condemned them to death. This was the beginning of his authority in the commonwealth: and now, being by an accident brought to engage

engage himself in public matters, he fell to politics in good earnest. He changed the old constitution of the city, and introduced a new form of government, by dissolving the council of a thousand senators, and constituting the magistracy for three years, so as to make it consist not only of the rich, but also of those of the ordinary rank. This achievement made him much talked of, and admired in the world: so that, whenever he came to the Olympic games, he engaged the eyes and tongues of all the spectators, and was himself the greatest part of the shew. Ibid.

He was eminent for his extraordinary skill in physic; and Aristotle makes him the inventor of oratory. But the character and fame of his wisdom are chiefly owing to his talent for natural science. It was his perfection in this, which obtained him an honourable place among the poets, by producing that admired work "Of the nature and principles of things," so talked of and applauded by all antiquity. Lucretius himself, though his business was to confute the author, yet gives us a panegyric on his poetry, when he condemns his philosophy; and, in a rapture, makes him almost a God, that is, almost as great as his master Epicurus. He is generally censured as guilty of pride and vanity in the highest degree. Out of one of his poems, that he recited to the people, we find this sentence recorded by Laertius: "Hail, friends! a god immortal bids you hail." The common story of his death is, that he flung himself into the burning caverns of mount Etna, with this design, that, by disappearing after so sudden a manner, he might be thought to go directly to heaven. But Laertius has given a less fabulous account of his death, when he says, that, riding to Messina in his chariot, upon the occasion of some public solemnity, he happened to have a desperate fall, which broke his hip, and threw him into a fever, of which he died in the 77th year of his age. Besides his great poem of natural philosophy, he is said to have composed a poem on Xerxes's passage into Greece, a hymn to Apollo, several tragedies, &c. The opinions of Empedocle may be read in Diogenes, Laertius, Plutarch, and Stanley's Lives of the philosophers. Lib. i. v.
717.

ENN I U S (QUINTUS) an ancient Latin poet, was born at Rudia, a town in Calabria, in the year of Rome 514, or about 237 years before Christ. That this was the place of his nativity, we learn from himself as well as from others; for,

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Y

after

Hier. Columna in Vita Ennii.

after he had the freedom of the city of Rome conferred on him, he wrote thus of himself :

Nos sumu' Romanei, qui fuimus ante Rudinei :

and the Florentines at this day claim our poet for their fellow-citizen. He came first to Rome, when M. Porcius Cato was quæstor, whom he had instructed in the Greek language in Sardinia. Cornelius Nepos informs us, " that Cato, when " he was prætor, obtained the province of Sardinia, from " whence, when he was quæstor there before, he had brought " Ennius to Rome : ' which we esteem (says the historian) " " no less than the noblest triumph over Sardinia.' " He had an house in the Aventine mount ; and, by the beauty of his genius, the agreeableness of his conversation, and the integrity of his manners, gained the friendship of the most eminent persons in the city. Among these were Galba and M. Fulvius Nobilior, by whose son, who, after his father's example, was greatly addicted to learning, he was made free of the city. This Cicero relates in his piece, intitled Brutus ; though the same Cicero, in his oration for Archias, tells us, that the people of Rome made him free, out of a regard to his great merit. He attended Fulvius in the war against the Ætolians and Ambraciotæ, and celebrated his victories over those nations. He fought likewise under Torquatus in Sardinia, and under the elder Scipio ; and in all these services distinguished himself by his uncommon valour. He was very intimate with Scipio Nasica, as appears from this passage in Cicero : Nasica going one day to visit Ennius, and the maid-servant saying that he was not at home, Scipio found that she had told him so by her master's orders, and that Ennius was at home. A few days after, Ennius coming to Nasica, and inquiring for him at the door, the latter called out to him, that " he was not at home." Upon which Ennius answering, " What ! do I not know " your voice ? " Scipio replied, " You have a great deal of " assurance ; for I believed your maid, when she told me, " that you was not at home ; and will not you believe me my- " self ? " Ennius was a man of great virtue, and lived in great simplicity and frugality, having but one maid-servant to attend him. He died at the age of seventy years ; and his death is said to have been occasioned by the gout, contracted by an immoderate use of wine, which he always drank very freely of before he applied himself to writing. This Horace affirms :

Ennius

In vit. Ca-
ton.

Aur. Victor
de viris il-
lustribus,
c. 52.

De orat.
l. ii.

Ennius ipse pater nunquam nisi potus ad arma
Profuit dicenda. ————— Lib. I. Epist. 19.

That is,

“ And Ennius never dared to write of wars,
“ Till heated well with wine.” ——— Creech.

He was interred in the Appian Way, within a mile of the city, in Scipio's sepulchre ; who had so great an esteem and friendship for him, that he ordered him to be buried in his sepulchre, and a statue to be erected to him upon his monument. Valerius Maximus observes, that “ Scipio paid these honours to “ Ennius, because he thought that his own actions received a “ lustre from that poet's writings ; and was persuaded, that “ the memory of his exploits would last, as long as the Ro- “ man empire should flourish.”

Lib. viii.

c. 14.

Ennius is said to have been perfectly well skilled in the Greek language, and to have endeavoured to introduce the treasures of it among the Latins. Suetonius tells us, that “ he and Livius Andronicus were half Greeks, and taught “ both the Greek and Latin languages at home and abroad.” De illustr. He was the first among the Romans who wrote heroic verses. grammat. c. i. He was a man of an admirable genius, and did prodigious things for the polishing the Latin poetry ; but left a great deal to be done by succeeding ages. He wrote the “ Annals of “ Rome,” which were so highly esteemed, that they were publicly recited with vast applause at Rome by Quintus Var- gonteius, who digested them into books ; and they were read at Puteoli in the theatre by a man of learning, who assumed the name of the Ennianist. He translated several tragedies from the Greek, and wrote others. He published likewise several comedies ; but, whether of his own invention, or trans- lated by him, is uncertain. He gave a Latin version of Eve- merus's Sacred history, and Epicharmus's Philosophy ; and wrote Phagetica, epigrams ; Scipio, a poem ; Asotus or Sota- dicus, satyrs ; Protreptica & Præcepta, and very probably several other works. It appears from his writings, that he had very strong sentiments of religion. He held the doctrine of transmigration, and is said to have affirmed, that Homer's soul was transmigrated into him. The fragments of Ennius, for there are nothing but fragments left, were first collected by the two Stephens's ; and afterwards published by Jerom Columna, a Roman nobleman, with a learned commentary, and the

life of Ennius, at Naples 1590 in 4to. Columna's edition was reprinted at Amsterdam in the year 1707 in 4to, with several additions by Hesselius, professor of history and eloquence in the school at Rotterdam.

ENNODIUS. (MAGNUS FELIX) bishop of Pavia in Italy, and an eminent writer, was descended from an illustrious family in Gaul, and born in Italy about the year 473. Dupin, &c. Losing an aunt, who had brought him up, at sixteen years of Cave, &c. age, he was reduced to very necessitous circumstances, but retrieved his affairs by marrying a young lady of great fortune and quality. He enjoyed for some time all the pleasures and advantages which his wealth could procure him; but afterwards resolved upon a more strict course of life. He entered into holy orders, with the consent of his lady, who likewise betook herself to a religious life. He was ordained deacon by Epiphanius, bishop of Pavia, with whom he lived in the most inviolable friendship. His application to divinity did not divert him from prosecuting, at his leisure-hours the studies, of poetry and oratory, in which he had distinguished himself from his youth; and his writings gained him a very great reputation. Upon the death of Epiphanius, he appears to have been elected one of the deacons of the Roman church; and, in the year 503, having presented to the synod of Rome an apology for the council there, which had absolved pope Symmachus the year before, it was ordered to be inserted among the acts of the synod. He was advanced to the bishopric of Pavia about the year 511, and was appointed to negotiate an union between the eastern and the western churches; for which purpose he took two journies into the East, the former in 515, with Fortunatus, bishop of Catanæa; the latter in 517, with Peregrinus, bishop of Misenum. Though he did not succeed in these negotiations, he shewed his prudence and resolution in the management of them. For the emperor Anastasius, having in vain used his utmost efforts to deceive or corrupt him, after other instances of ill treatment, ordered him to be put on board an old ship; and, forbidding him to land in any part of Greece, exposed him to manifest danger. However, he arrived safe in Italy; and, returning to Padua, died there, not long after, in August 521.

His works are not voluminous. They were all published by Andrew Schottus at Tournay 1610, in 8vo; and by James Sirmond at Paris 1611, in 8vo, with notes, explaining the names and titles of the persons mentioned by Ennodius, and

containing a great many observations very useful for illustrating the history of that age. Ennodius's works are likewise printed with emendations and illustrations, at the end of the first volume of father Sirmond's works, published at Paris in 1696; and, from that edition, at Venice, 1729, in folio. Dupin observes, that there is a considerable warmth and liveliness of imagination in the writings of Ennodius; but that his stile is obscure, and his manner of reasoning far from exact.

ENT (GEORGE) a very ingenious and eminent physician, was born at Sandwich in Kent, upon the 6th of November 1604; and, after regularly going through a course of classical instruction, was sent to Sidney-college in Cambridge. He afterwards travelled into foreign countries, and was made a doctor of physic at Padua. After his return home, he became eminent for his practice; during the times of the usurpation, was chosen fellow, and afterwards president of the college of physicians; and at length had the honour of knighthood conferred upon him by king Charles II. He died at London upon the 13th of October 1689, and was buried in the church of St. Laurence in the Jewry. He was extremely intimate with the famous dr. William Harvey, whom he learnedly defended in a piece, entitled, *Apologia pro circulatione sanguinis contra Æmilium Parisanum*, and printed at London in the year 1641 in 8vo. Ten years after, he prevailed with dr. Harvey to consent to the publication of his *Exercitationes de generatione animalium*; which himself took the care of, and presented to the president and fellows of the college of physicians in a most sensible, polite, and elegant dedication. He published also *Animadversiones in Malachiæ Thruston M. D. diatribam de respirationis usu primario*. Lond. 1679, 8vo: before which, says mr. Wood, is his picture in a long peruke. In the philosophical transactions, number 194, ann. 1691, are sir George Ent's *Observationes ponderis testudinis, cum in autumno terram subiret, cum ejusdem ex terra verno tempore exeuntis pondere comparati, per plures annos, repetitæ*. Mr. Wood seems to think, that sir George might be the author of more things: but they had not come to his knowledge.

Wood's
Fasti. vol. i.

EPHREM (St.) an ancient Christian writer of the fourth century, was a native of Edessa, according to some; or, as others say, of Nisibe in Syria; and was born under the

Cave's hist.
lit. -- Dupin,
Nov. Bibl.
des Aut, ec-
cles.

emperor Constantine. He embraced a monastic life from his earliest years, and in a short time was chosen superior to a considerable number of monks. He was ordained deacon at Edessa, and priest at Cæsarea in Cappadocia by St. Basil, who is also said to have taught him Greek; but these two last circumstances are questionable, since some accounts say, that he did not understand Greek, and that he died a deacon. He might have been a bishop, and would not: for Sozomen relates, that when the people had chosen him, and sought him in order to have him ordained to that function, he ran into the market-place, and pretended to be mad. Upon this he was let alone, as supposed to be really so; and escaping into some retired place, he there continued till another was chosen. He wrote a great number of books, all in the Syriac language: but a great part of them is said to have been translated in his lifetime. Photius tells us, that he wrote above a thousand orations, and that himself had seen forty-nine of his sermons: and Sozomen observes, that he composed three hundred thousand verses. His works were so highly esteemed, that they were publicly read in the churches after the Scriptures. Sozomen observes, that his works were so remarkable for the beauty and dignity of style, as well as for the sublimity of sentiments, that these excellencies did not disappear even in their translations: and St. Jerom assures us, that in reading the translation of St. Ephrem's treatise "of the "Holy Ghost," he plainly saw the vivacity of the author's genius. After several editions of his works, a beautiful one was printed at Oxford in 1708, in folio. Gregory Nyssen, in his panegyrick on this father, is very copious with regard to the merit of his writings, and his attachments to the orthodox faith. St. Ephrem had an extreme aversion to the heresies of Sabellius, Arius, and Apollinarius; the last of whom, as Gregory relates, he treated in a very extraordinary manner: Apollinarius having written two books, in which he had collected all the arguments in defence of his own opinion, and having entrusted them with a lady, St. Ephrem borrowed these books, under the pretence of being an Apollinarian; but, before he returned them, he glewed all their leaves together. The lady, seeing the outside of the books to be the same as before, and not discovering that any thing had been done to them, returned them to Apollinarius to be used in a public conference he was going to have with a Catholic: but he, not being able to open his books, was obliged to retire in disgrace.

Hist. ecclef.
lib. iii. c. 16.

Biblioth.
Cod. 196.

Hieronym.
de viris il-
lustr. cap.
115.

St. Ephrem was a man of the greatest severity of morals, and so strict an observer of chastity, that he avoided the sight of women. Sozomen tells us, that a certain woman of dissolute character, either on purpose to tempt him, or else being hired to it by others, met him on purpose in a narrow passage, and stared him full and earnestly in the face. St. Ephrem rebuked her sharply for this, and bid her look down on the ground. But the woman said, "Why should I do so, since I am not made out of the earth, but of thee! It is more reasonable, that thou should'st look upon the ground, from which thou had'st thy original, but that I should look upon thee, from whom I was procreated." St. Ephrem, wondering at the woman, wrote a book upon this conversation, which the most learned of the Syrians esteemed one of the best of his performances. He was also a man of most exemplary charity, of which the following instance is related by Sozomen: Edessa having been long afflicted with a famine, he quitted his cell; and applying himself to the rich men, expostulated severely with them, for suffering the poor to starve, while they covetously kept their riches hoarded up. He read them a religious lecture upon the subject, which affected them so deeply, that they became regardless of their riches: "but we do not know," said they, "whom to trust with the distribution of them, since almost every man is greedy of gain, and makes a merchandise and advantage to himself upon such occasions." St. Ephrem asked them, what they thought of him? They replied, that they esteemed him a man of great integrity, as he was universally thought to be. "For your sakes therefore," said he, "I will undertake this work": and so receiving their money, he caused three hundred beds to be provided and laid in the publick portico's, and took care of those who were sick through the famine. And thus he continued to do, till the famine ceasing, he returned to his cell, where he applied himself again to his studies, and died not long after.

His death happened upon the 1st of February in the year 378, under the emperor Valens. Upon his death-bed he exhorted the monks, who were about him, to remember him in their prayers; forbade them to preserve his cloaths as relics; and ordered his body to be interred without the least funeral pomp, or any monument erected to him.

E P I C H A R M U S, an ancient poet and philosopher, was born in the island of Coos, and carried, as Diogenes Laertius

Diog. Laert.
l. viii.

tius tells us, into Sicily, when he was but three months old, first to Megara, and afterwards to Syracuse; which may well enough justify Horace and others in calling him a Sicilian. He had the honour of being taught by Pythagoras himself; and he and Phormus are said to have invented comedy in Syracuse, though others have pretended to the glory of that discovery. He presented fifty-five, or according to others thirty-five, plays; but his works have been so long lost, that even their character is scarcely on record. Only Horace has preserved the memory of one of his excellencies, by commending Plautus for imitating it; and that is, the keeping his subject always in view, and following the intrigue very closely:

Plautus ad exemplum Siculi properare Epicharmi, &c.

Lib. ii. Epist. i. v. 58.

Hist. nat.
lib. vii. c. 56.

Besides his numerous comedies, he wrote a great many treatises in philosophy and medicine. Aristotle, as Pliny tells us, thought, that Epicharmus added the letters Θ and χ to the Greek alphabet, though others ascribe them to Palamedes. He died aged 90 years, according to Laertius; or 97, as Lucian asserts. Laertius has preserved four verses, inscribed on one of his statues, which shew the high esteem antiquity had of his worth. These are they:

“ The starry train as far as Phœbus drowns,
“ And ancient Ocean his unequal sons:
“ Beyond mankind, we’ll Epicharmus own,
“ On whom just Syracuse bestow’d the crown.”

Fabric. bibl.
Græc. t. iii.

Ant. Gellius,
l. xv. c. 2.

E P I C T E T U S, a celebrated philosopher of antiquity, was born near the end of Nero’s reign, as is commonly supposed, at Hierapolis in Phrygia; and was a slave of Epaphroditus, a freedman of Nero’s, and one of his guards. Under the dominion of this master, he passed the first part of his life; nor is it clear, at what time and by what means he obtained his liberty. Thus much we are assured of, that, upon an edict of Domitian for banishing all philosophers from Rome and Italy, about the year of Christ 94, he withdrew to Nicopolis, a city of Epirus; and his being included under that prohibition, in the quality of a philosopher, is a manifest proof, that he was a freedman. It has generally been thought, that after his retreat he never returned any more to Rome, but passed the remainder of his life at Nicopolis; and this opinion

is grounded upon Arrian's often saying, that those discourses, of which his book consists, were made and delivered in that city. However, it is not safe to embrace it intirely; for Spartian tells us, that the emperor Hadrian was very intimate with Epictetus, which cannot well be conceived, if the latter had been constantly resident, from the time of Domitian's edict, in a place so remote as Nicopolis. It does not certainly appear, whether or not he was ever married: but, as there is not sufficient authority for affirming, so neither is there enough for denying it. For Arrian, in several passages, takes notice of Epictetus's aversion to the Epicureans, upon this provocation particularly, that they spoke in prejudice of marriage. But, married or single, it is highly probable that he had no children: for, besides that no author mentions him to have had any, that repartee of Demonax in Lucian intimates that he had none: who, when Epictetus advised him to marry and leave children, replied pleasantly, "with all my heart, provided you will give me one of your daughters." It is unquestionable however, that he lived in extreme poverty: for how liberal soever Spartian hath been in commendation of Hadrian's generosity towards poets, orators, philosophers, mathematicians, and masters of science of any kind, though at the same time no man living took more delight in rallying them than he; yet we have no grounds to believe, that either the emperor or any of his successors, who professed so much esteem and veneration for Epictetus, bestowed upon him so much as might set him above even extreme poverty. The reason of this probably was his obstinate contempt of riches, which would not suffer any favours of that kind to be fastened upon him. And this appeared by his manner of living at Rome, in a little cottage, without so much as a door to it, no attendants but one old woman, and no furniture but an earthen lamp; to the light of which we owe those beautiful and divine thoughts, of which Arrian hath preserved some noble remains. This lamp was purchased for about a hundred pounds, after his death, by a person whom Lucian ridicules for it, as hoping to acquire the wisdom of Epictetus by studying over it. We have no account that can be depended on, either of what distemper, or about what time, Epictetus died. Suidas tells us, that he lived to the reign of Marcus Aurelius; and Themistius asserts, that he was highly esteemed by that prince as well as his predecessor. But this account is rejected by many, though all agree, that he lived to a considerable age.

In vit. Adri-
an.

Lucian, in
vit. Demo-
nast.

Epictetus,

Epietetus, though a philosopher, was a man of great humility and modesty, which was most eminent in his own practice, as well as in his recommendation of it to others. Hence he used to say, that there is no need of adorning a man's house with rich hangings or paintings; for the most graceful furniture is temperance and modesty, which are lasting ornaments, and will never be the worse for wearing. All ambition and vain-glory he detested; and as no man did more good, or lived better than he did, so no man was more solicitous to conceal it. "If, says he, you have so far mastered your appetite, as to have brought your body to coarse fare, and to be well contented with mere necessaries, do not glory in your abstemious way of living. If you drink nothing but water, proclaim not your own sobriety upon every occasion; or, if you would inure yourself to hardship, do it for your own benefit, and not to attract the admiration of the people. Let vain-glorious fools make their trials as public as they can; but know, that all affectations of this kind are utterly unworthy of a philosopher." Another proof of his freedom from vanity is this, that, although no person of his time was better qualified to become an author, yet he left nothing of his own composing behind him. Suidas indeed tells us, that he wrote a great many books; just as much, says Fabricius, as Pythagoras and Socrates, whom all allow to have wrote none. Nothing is certainly more justly valued than Epietetus's Enchiridion, or Manual of the Stoic philosophy; but, if Arrian had not collected it from his master's mouth, and transmitted it, together with his commentary upon it, down to posterity, it is possible that the very name of Epietetus might not now be known.

Stanhope's
Translation,
sec. c. 70.

He was a great lover of neatness; and often used to say, that he had much rather see one of his scholars come to him well-dressed and curled, and had more hopes of such a one's improvement, than of one whose hair was greasy, and his habit slovenly. He had an ill person, and was weak and lame, as we learn from these lines, which are quoted by Gellius, and are thought by some to have been written by himself:

Arrian, lib.
iv. c. 11.

"Altho' by birth a slave, in body lame,
"In fortune poor, yet dear to heaven I am."

Aul. Gell. l. ii. c. 18.

The meanness of his fortune however did not affect the greatness of his soul. Prodigious things are related of his patience
thus

thus, while he was a slave to Epaphroditus, his master one day took a frolic to wrench his leg. Epictetus observing the brute delighted with so barbarous a pleasure, and that he continued it with greater violence, said, with a smile, and without any appearance of passion, "if you go on, you will certainly break my leg:" and when his leg was broke, "did not I tell you, sir, that it would be so?" This story is related by Celsus the Epicurean, who takes occasion from it to extol the constancy of Epictetus above that of Christ. Origen contra Cels. l. vii.

He all along professed the Stoic philosophy, which was of all others the most severe and exalted; and no man among the ancients was more expert at reducing the rigour of their maxims and precepts into practice. For though he was one of the last, who formally applied himself to the rules of this sect, yet he was one of its greatest ornaments; and conformed himself strictly, both in his discourse and behaviour, to the manner of Socrates, Zeno, and Diogenes. Fancy and fortune, the two things by which mankind are governed, were what he waged continual war against. This was his method of talking about fancy: "What is the whole Iliad of Homer, says he, but a succession of most unreasonable humours? Paris took a fancy to carry off Menelaus's wife, and Helena to go away with him. Now, if her husband had been so prudent as to account the loss of such a wife rather a deliverance than an affliction, the whole jest had been spoiled, and we had had neither Iliad nor Odyssée. But, from his being as extravagantly humourful and fanciful as the rest, he followed wars and tumults, the slaughter of innocent men without number, and the subversion of several ancient cities." Fortune he used to compare to a woman of quality, who prostitutes herself to servants. He intirely renounced all the delights which gratify the senses, to devote himself solely to the nobler satisfactions of the soul. Arrian, lib. i. c. 28.

But that which seems to be the peculiar glory of Epictetus, is, that, of all the ancient philosophers, he made the nearest approaches to the true Christian morality, and entertained more just and becoming notions concerning the nature and providence of God, than any who were not enlightened by the gospel. His doctrines were, in truth, so agreeable to ours, that St. Augustine, notwithstanding his violent prejudices against the generality of the heathen sages, speaks of him with great respect, and honours him with the character of an exceedingly wise and good man. Another excellence, peculiar to himself, is, that he admitted all the severity of the Stoics, without

without taking in any of their founess. He has nothing of the insolence, so usual with that sect, of making their romantic wise man equal with God. He rejected their chimerical and impracticable perfections; so that he reformed Stoicism, as well as professed it. And, besides his vindicating the immortality of the soul as strenuously as Seneca or any Stoic of them all, he declared openly against self-murder; the lawfulness of which was maintained by the rest of his sect.

Arrian, his disciple, wrote a large account of his life and death, which is lost. His commentaries and the enchiridion have been often published, and translated into almost every language. A translation of them into English has appeared this very year 1758 at London, done by the learned miss Carter, daughter of the reverend dr. Carter of Deal in Kent. Simplicius was also a celebrated commentator upon Epicetus, of whom we shall speak under his article.

Laertius,
&c.

EPICURUS, one of the greatest philosophers of his age, was born at Gargettus in Attica, in the 3d year of the 109th Olympiad; that is, about the year 340 before Christ. From the place of his birth, we find him often called, by ancient authors, the "Gargettic author," the "Gargettic old man," and simply, the "Gargettian." His father Neocles, and his mother Chærestrata, were among those inhabitants of Attica, whom the Athenians sent into the isle of Samos. This was the occasion of Epicurus's passing his childhood in that island; and he did not return to Athens, till he was eighteen years of age. His masters are said to have been various; and there is much uncertainty about them. Cicero, Plutarch, Empiricus, and others, have represented Epicurus as accustomed to boast, that he never had any master; but was his own teacher, and attained philosophy by his own wit and industry. They mention this indeed, with a view of disparaging him; yet it will easily be granted, that he discovered many great and useful truths by the strength of his own parts. He did not fix at Athens upon his first return thither; for, at the age of twenty-three, he went to his father, who dwelt at Colophon; and from thence to several other places, before he settled himself at Athens. This he did in the 36th or 37th year of his age, and "discoursed a while, says Laertius, of philosophy in public with others, but afterwards established a sect of his own." Admiring, as he did, the doctrine of Democritus, he professed himself at first a Democritian; but afterwards,

when

when he had made alterations in the system of that philosopher, his followers were called, from him, Epicureans.

Whereas other professors of sects made choice of particular places in Athens, as, the Academy, the Lycæum, and the like, Epicurus purchased a very pleasant garden, where he lived with his friends in great tranquillity, and taught philosophy to a great number of disciples. They lived all in common with their master; and a better regulated society had never been seen. To be convinced of this, only read the following passage in Tully: "Epicurus says that, of all things which wisdom has provided for the happiness of life, nothing is more excellent and more agreeable than friendship. Nor did he confirm this by words alone, but much more by his life and manners. The greatness of which behaviour is abundantly confirmed by the fabulous stories of the ancients; in the infinite number and variety of which, fetched from the remotest antiquity, there are scarce three pair of friends to be met with from Theseus down to Orestes. But what large assemblies of friends, and how strictly united in mutual love, did Epicurus entertain in one little house? which harmony is at this day kept up by the Epicureans." *De finibus, l. i. c. 20.* He wrote a prodigious number of books. Laertius, speaking of the philosophers who have written the most, places Chrysippus in the first rank, and Epicurus in the second. This, in his preface; but, in his tenth book, he says absolutely and without reserve, that, of all authors, Epicurus is the man who has written the most: "His works, continues he, amount to three hundred volumes, which contain nothing but what is his own; for he borrows the words of no author, nor makes a quotation from any body. But as to Chrysippus, who would not suffer himself to be surpassed by Epicurus in the number of his compositions, he did nothing but heap quotation upon quotation: so that, if what he cited had been taken away from him, his writings would have been reduced nearly to blank paper." Epicurus's books have been lost long ago: so that, besides some few compendiums and titles preserved by Laertius, and some fragments scattered up and down among several writers, there is not any thing of them remaining.

Epicurus lived all his days, unmarried, at Athens; dividing his time between conversing with his friends, reading lectures to his pupils, and composing systems and treatises: and, being grown old, made, as the custom was, his will, which is preserved intire by Laertius. He died in great pain of a retention

of

of urine, with singular patience and constancy, in the second year of the 127th Olympiad, when he had just entered on the 72d year of his age. It is remarkable, that, being near death, he wrote the following epistle, preserved by Laertius, to one of his friends: "Having led a most happy life, and now being about to die, we write this to you. We are seized with the strangury and dysentery beyond expression: but all our pains and troubles arising from hence are abundantly compensated by the pleasure we have in reflecting upon our discourses and inventions. But do thou, as becomes the good-will thou hast had from thy youth towards me and philosophy, take care of the children of Metrodorus." The respect which his followers preserved for his memory, is almost incredible. His school was never divided, but his doctrine perpetually followed as an oracle. "The sect of Epicurus, says a considerable person, resembles some real republic; which, intirely free from all sedition, is governed by one common mind and will. This discipline they have formerly followed, and do follow even now; so that, it is probable, they will continue the same for the future. But, among the Stoics, factions have arisen; which, being begun by their heads, have been continued down to this time." It is, methinks, no small circumstance in favour of these philosophers, that they should enjoy profound peace and tranquillity, while all the other sects were full of quarrels and misunderstandings. As they paid this respect to his doctrine, so they paid no less to his person. They placed his picture everywhere: they kept his birth-day even in Pliny's time; and observed the month he was born in as a continued festival. In a word, as long as learning flourished in Greece, and Rome was preserved from the incursions of Barbarians, the memory of Epicurus continued fresh, and his school and discipline in high vogue.

Epicurus revived the atomical system, which Leucippus had invented; and brought it, by his authority, into high repute. He has been universally condemned for what he taught concerning the nature of the Gods; whom he is supposed to have denied in his heart, though he owned them with his mouth, for the sake of avoiding the punishment, which he would infallibly have suffered, if he had attempted to overthrow the worship of them. What gives reason to suppose this of him, is, that he reduced the divine nature to a state of perfect inaction, deprived it of the government of the world, and did not acknowledge it to be the cause of this universe. This made

Numenius
apud Euseb.
Præpar. e-
vang. lib.
xiv.

Hist. Nat.
l. xxxv.

made Tully say, *re tollit, oratione relinquit, Deos*, “ he has De Nat. Deor. l. i. owned the Gods in words, but denied them in reality :” and he adds, that he made this formal confession with his mouth : *invidiæ detestandæ gratia*, “ for the sake of avoiding the popular odium.” As to his doctrine, that the happiness of man consists in pleasure, though it has occasioned some effects which have discredited his sect, yet, if it be rightly interpreted, it is certainly very reasonable ; for it amounts to nothing more, than that the happiness of man consists in his being at ease, and in feeling pleasure, or, generally, in being contented. Could we ask Epicurus, where this ease and contentment must be found, he would not say, in good eating, drinking, or in commerce with women, but in sobriety, temperance, and the checking of tumultuous and disorderly passions, which deprive the soul of her state of happiness ; that is, the soft and quiet acquiescence in her condition. These were the pleasures wherein Epicurus made the happiness of man to consist. But people exclaimed against the word PLEASURE ; those who were corrupted already, made an ill use of it ; the enemies of his sect took advantage of it ; and so the name of an Epicurean became odious. All this however is accidental to the doctrine, and hinders not, but Epicurus may have philosophized in a very solid manner.

It is probable that he did so, because it is certain that he lived in a most exemplary manner himself, and conformably to the rules of philosophical wisdom and frugality. Calumnies indeed have been spread against the morals of this philosopher. He has been represented as a glutton, a lewd fellow, a Sardanapalus ; and because, according to the custom of those days, he admitted some women who loved philosophy into the number of his disciples, his school has been represented as a downright brothel. It has been reported, that the courtesan Leontium, though she attended this philosopher’s lectures, had not discontinued her former trade ; and that she served the whole society with her person, and Epicurus in particular. But all this has been solidly confuted by the incomparable Gassendi, in the seventh book of his *De vita & moribus Epicuri* : where he has laboured with extreme diligence to collect whatever could be found concerning the doctrine and person of this philosopher in the writings of the ancients, and to reduce the same into a complete system. It may perhaps be wondered, that Epicurus, having practised such excellent morals, should have fallen into an infamy, which has rendered his sect and memory odious for many ages : but it must be remembered, that

that he was contemporary with Zeno, the founder of the Stoics; and that his competition with this famous philosopher must necessarily have produced ill consequences of this nature. The Stoics professed a great severity in their morals: and to contend with them was almost as dangerous, at that time, as it is at all times to be at variance with bigots. They interested religion in their quarrel: they raised fears, lest the youth should be perverted; and they alarmed all good men. Their accusations found credit; for the people are easily persuaded; that true zeal and austere maxims always go together. All which considered, it must not be thought strange, if, by dint of defamation, pious frauds, forged letters, and such like arts, they made disadvantageous impressions of Epicurus, which lasted a long time.

*De vita bea-
ta, c. vi.*

Again: It was easy to give an ill sense to the doctrines of Epicurus, and to fright honest people with the term of PLEASURE, which he made use of. If, when they had spoken of it; they had at the same time added his explications, no-body would have been alarmed: but all the explications, which were favourable to him, were carefully removed, and kept from the knowledge of the vulgar. Besides, as we have already observed, there were some Epicureans who made an ill use of his doctrine. They did not debase themselves indeed in his school; but they had the cunning to shelter their disorders under the authority of so great a name. This Seneca, though a Stoic, has the candor to own: "They are not," says he, instigated by Epicurus to riot; but, already addicted to vices, they hide their debaucheries in the bosom of philosophy, and run to those lectures where they hear pleasure is recommended. Nor do they consider how temperate and abstemious, for such I take it to be, the pleasure of Epicurus is; but fly to the bare name, seeking some protection and cover for their lusts." Gassendi has admirably unfolded all this, and shewn how several great men, hurried away with the torrent, have, from age to age, followed the established prejudices, without examining things to the bottom. He mentions Cicero, Plutarch, and Galen, in particular: he mentions also some fathers of the church. Gregory Nazianzen however was not under this error, for he owns the morals of Epicurus to be very strict; and several others have owned the same.

If ever we have had reason to know, that time at length does justice to oppressed innocence, it is with regard to Epicurus: for there have risen so many illustrious defenders of his morals,

morals, both practical and speculative, that, at present, none but obstinate or ignorant people judge ill of either. Gassendi observes, that, as soon as polite learning began to revive in the fifteenth century, several able men spoke in behalf of Epicurus; who, during so many ages of barbarity, had been oppressed under a load of prejudices. He names Philephus, Alexander ab Alexandro, Cælius Rhodiginus, Volaterranus, Joannes Franciscus Picus, Erycius Puteanus; and he might have added to these Laurentius Valla. The famous don Francisco de Quevedo published an apology for this philosopher at Madrid, in the year 1635. In France, La Mothe le Voyer and Sorbiere have acted the same thing: but nothing has been written in any country, or in any age, in defence of Epicurus, which can equal the performance of Gassendi. What he has composed on that subject is a master-piece; the most curious and judicious collection that can be seen, and disposed in the clearest and most regular method. Lastly, our countryman sir William Temple, so famous for his embassies and fine writings, has declared himself in Epicurus's favour with very singular address.

De vita &
moribus E-
picuri, lib.
vii. c. 7.

See his
Miscella-
nies.

It would be wrong to conclude the account of this philosopher, without observing one particularity relating to him; which is, that, as famous as he has been since his death, he was not very much so before. Seneca, speaking of several great men, who had not justice done them in their own age, forgets not Epicurus. "How many, says he, have there been, whose merits were not publicly known, till themselves were no more? How many have become famous after their death, who were not so during their lives? You see how much Epicurus is admired, not only by the more learned, but even by the ignorant multitude. This man was unknown at Athens, in whose neighbourhood he had, as it were, concealed himself. Having outlived his friend Metrodorus many years, in a certain epistle, where he affectionately commemorates the friendship which had subsisted between them, he concludes with saying, that it had not been the least prejudice to himself and Metrodorus, amidst so much good fortune, that they had been not only unknown, but almost unheard of in Greece. Was he not therefore found out after he had ceased to be? Did not his doctrine shine forth? Metrodorus likewise, in a certain epistle, makes the same confession, that himself and Epicurus had not shone out in due lustre, but that both of them should one day be highly and freely honoured by those who

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Senec. E-
pist. lxxix.

“ should tread in their footsteps.” A father of the church will bear witness, that Metrodorus did not feed himself with vain hopes, when he imagined, that the sect of his friend Epicurus would make more noise in future ages, than it did during their lives. It is Lactantius, and his words are these: *Epicuri disciplina celebrior semper fuit, quam cæterorum*: that is, “ The sect of Epicurus has always been more flourishing than any other.”

Div. Inst.
l. iii. c. 17.

Diogenes
Laertius,
lib. i.

Titus, c. i.
v, 12.

EPIMENIDES, an ancient poet and philosopher, was born at Gnosus in Crete; and has always been acknowledged a Cretan, though, contrary to the custom of his country, he wore his hair long. Some say, he did this because he was ashamed of his country, and would not be taken for a Cretan; and indeed he does not seem to have had a high opinion of his countrymen, if that verse cited by St. Paul be, as it is generally believed to be, his: “ The Cretans are always liars, evil beasts, slow bellies.” Many wonderful things are related of him; and his reputation was so great all over Greece, that he was there esteemed a favourite of the gods. The Athenians, being afflicted with a plague, and commanded by the oracle to make a solemn lustration of the city, sent Nicias, the son of Niceratus, with a ship to Crete, to desire Epimenides to come unto them. He accepted their invitation, and accompanying the messengers to Athens in the 46th Olympiad, performed the lustration of the city; and the plague ceased. Here he contracted an acquaintance with Solon, whom he privately instructed in the proper methods for the regulation of the Athenian commonwealth. Standing one day to look on the haven Munychia, he said to those that were about him, “ How blind is man in future things? for, if the Athenians did but foresee, what a mischief this will be to their city, they would demolish it with their very teeth, rather than let it stand.” About 250 years after, Antipater confirmed his judgment, by placing a Macedonian garrison in those invincible works; and the saying of Epimenides, being on record and known, made him pass for a prophet among the ancients. Having finished his business at Athens, the citizens offered him many valuable presents and high honours, and appointed a ship to carry him back to Crete; but he returned their presents, and would not accept of any thing, but a little branch of the sacred olive, preserved in the citadel; and desired the Athenian people to enter into an alliance with the Gnosians. Having obtained this, he returned to Crete, where he died

died soon after, aged 157 years; or, as the Cretans, consistently with their character, pretended, 299.

He was a great poet, and wrote many things in verse. He wrote 5000 verses on "the genealogy of the gods;" 6500 on "the building of the ship Argos, and Jason's expedition to Colchos;" and 4000 "concerning Minos and Rhadamanthus." He wrote also in prose "concerning sacrifices and the commonwealth of Crete." St. Jerom likewise mentions his book "of oracles and responses." The Lacedemonians procured his body, and preserved it among them upon the advice of an oracle; and Plutarch tells us, in his Life of Solon, that he was accounted the seventh wise man by those who would not admit Periander into the number.

In Epist. ad Titum, c. i. v. 12.

EPIPHANIUS, an ancient Christian writer, was born about the year 332, at Besanducan, a village of Palestine. His parents are said by dr. Cave to have been Jews; but others are of opinion, that there is no ground for this suspicion, since Sozomen affirms, that "from his earliest youth he was educated under the most excellent monks, upon which account he continued a very considerable time in Egypt." It is certain, that, while he was a youth, he went into Egypt, where he fell into the conversation of the Gnostics, who had almost engaged him in their party; but he soon withdrew himself from those heretics, and, returning to his own country, put himself for some time under the discipline of Hilarion, the father of the monks of Palestine. He afterwards founded a monastery near the village where he was born, and presided over it. About the year 367, he was elected bishop of Salamis, afterwards called Constantia, the metropolis of the isle of Cyprus, where he raised himself a great reputation by his writings and his piety. In the year 382, he was sent for to Rome by the imperial letters, in order to determine the cause of Paulinus concerning the see of Antioch. In 391, a contest arose between him and John bishop of Jerusalem. Epiphanius accused John of holding the errors of Origen; and, going to Palestine, ordained Paulinian, brother of St. Jerom, deacon and priest, in a monastery which did not belong to his jurisdiction. John immediately complained of this action of Epiphanius, as contrary to the canons and discipline of the church. Epiphanius defended what he had done in a letter to John. This dispute irritated their minds still more, which were already incensed upon the subject of Origen; and both of them endeavoured to engage Theophilus of Alexandria in their party. That bishop, who

Dupin, Bibl. des aut. ecclésiast. Hist. Littér.

Hist. ecclésiast. l. vi. c. 32.

seemed at first to favour the bishop of Jerusalem, declared at last against Origen; condemned his books in a council held in 399; and persecuted all the monks who were suspected of regarding his memory. These monks, retiring to Constantinople, were very kindly received there by St. John Chrysostom; which highly exasperated Theophilus, who, from that time, conceived a violent hatred to Chrysostom. In the mean time Theophilus informed Epiphanius of what he had done against Origen, and exhorted him to do the same: upon which Epiphanius, in 401, called a council in the isle of Cyprus, got the reading of Origen's writings to be prohibited, and wrote to Chrysostom to do the same. Chrysostom not approving this proposal, Epiphanius went to Constantinople, at the persuasion of Theophilus, in order to get the decree of the council of Cyprus executed. When he arrived there, he would not have any conversation with Chrysostom, but used his utmost efforts to engage the bishops, who were then in that city, to approve of the judgment of the council of Cyprus against Origen. Not succeeding in this, he resolved to go the next day to the church of the apostles, and condemn there publicly all the books of Origen, and those who defended them: but as he was in the church, Chrysostom informed him, by his deacon Serapion, that he was going to do a thing contrary to the laws of the church, and which might expose him to danger, as it would probably raise some sedition. This consideration stopped Epiphanius, who yet was so inflamed against Origen, that, when the empress Eudoxia recommended to his prayers the young Theodosius, who was dangerously ill, he answered, that "the prince her son should not die, if she would but avoid the conversation of Dioscorides, and other defenders of Origen." The empress, surprized at this answer, sent him word, that, "if God should think proper to take away her son, she would submit to his will; that he might take him away, as he had given him; but that it was not in the power of Epiphanius to raise him from the dead, since he had lately suffered his own arch-deacon to die." Epiphanius's heat was a little abated, when he had discoursed with Ammonius and his companions, whom Theophilus had banished for adhering to Origen's opinions; for these monks gave him to understand, that they did not maintain an heretical doctrine, and that he had condemned them in too precipitate a manner. At last he resolved to return to Cyprus; and, for a farewell to St. Chrysostom, he said, "I hope you will not die a bishop:" to which the latter

latter replied, "I hope you will never return to your own country" Both these things came to pass; for St. Chrysostom was deposed from his bishopric, and Epiphanius died at sea about the year 403. His works were printed in Greek at Basil 1544 in folio, and had afterwards a Latin translation made to them, which has frequently been reprinted. At last Petavius undertook a new edition of them, together with a new Latin translation, which he published at Paris 1622, with the Greek text revised and corrected by two manuscripts. This edition is in two volumes folio, at the end of which are the animadversions of Petavius; which are rather dissertations upon several points of criticism and chronology, than notes to explain the text of his author. This edition was reprinted at Cologne 1682 in two volumes folio.

Epiphanius was learned in the Hebrew, Syriac, Egyptian, Greek, and Latin tongues; which makes Jerome call him Πεντάγλωστος, "a man of five tongues". He was very conversant in ecclesiastical antiquities, on which account he is chiefly regarded. Monsieur Daille styles him "a good and holy man, but observes, that he was very little conversant in the arts either of rhetoric or grammar, as appeareth sufficiently out of all his writings; where you shall often find him failing, not only in the clearness of his expressions, and the course and fit contrivance of his periods, but also even in the order and method, which is the true light of all discourse: which defects must necessarily be the cause of much obscurity in very many places, as indeed is much complained of by the interpreters of this father". The same writer afterwards observes, that, "as Epiphanius was of a very good, honest, and plain nature, but a little too credulous, and withal very eager and fierce in maintaining whatsoever he thought was right and true; so he hath the more easily been induced both to receive and deliver things for solid, which yet are not so; and to stand stiffly in the defending of them, after he had once embraced the same". Scaliger is very severe upon our author, calling him "an ignorant man, who knew nothing of Greek or Hebrew; who, without any judgment, was solicitous to collect every thing; and who abounds in falsities. We have, says he, a treasure of antiquities in him; for he had good books, which he sometimes transcribes to very good purpose: but when he advances any thing of his own, it is wretchedly per- formed". Photius tells us, that his style is very mean and negligent; and Dupin observes, that it has neither beauty nor elevation,

Apol. i adv.
Ruffin.

Treatise
concerning
the right use
of the fa-
thers, book
i, ch. 5.

Ibid. book
ii, ch. 4.

Scaligerana,
p. 101, Ge-
nev. 1666.
Cod. 122.

elevation, but is low, rough, and unconnected; that he had a great extent of reading and erudition, but no judgment nor justness of thought; that he often uses false reasons to confute heretics; that he was very credulous, inaccurate, and frequently mistaken in important points of history; that he paid too ready a regard to spurious memoirs and uncertain reports; in short, that he had great zeal and piety, but little conduct and policy.

Stephani
Curcellæi
præfat. in
oper. Episcopi.
Hagæ
comit. 1678
—Episcopii
vita a Phi-
lippo a Lim-
borch. P. 2.
Amst. 1701.

E P I S C O P I U S (SIMON) a man of most uncommon parts and learning, and the chief support of the Arminian sect, was descended from a reputable Protestant family, and born at Amsterdam in the year 1583. Having a numerous fraternity, and his parents not being very rich, it was doubted for some time, whether he should be brought up to learning; but, appearing to have a strong propensity that way, it was, at the instigation of friends, at length consented to. After he had gone through the Latin schools at Amsterdam, he went to study at Leyden in the year 1602. His father died of the plague in 1602, and his mother in 1604; neither of which calamities however retarded his studies in the least. He was admitted master of arts in the year 1606, and from thenceforward applied himself wholly to the study of divinity. He made so great a progress in it, that he was judged in a short time worthy of the ministry. The magistrates of Amsterdam wished he might be promoted to it; but he met with several difficulties in his way, because, during the violent controversy between Gomarus and Arminius about predestination, he declared for the latter. This made him weary of the university of Leyden, and he went to Franeker in the year 1609; but he did not continue there long, for he found that by disputing too vehemently, he had exasperated the professor Librandus Lubertus, who was a zealous Gomarist. Arminius was at that time labouring under the illness, of which at length he died; on which account Episcopus went to Leyden to make him a visit. He had many conferences with him upon religion and the state of the church; and afterwards returning to Franeker, had more disputes with Librandus. His adversaries now began to charge him with Socinianism; and this professor was so bitter against him, that he left Franeker, and returned to Holland.

Here he was ordained in the year 1610, and made minister of the village of Bleyfwyck, which was dependent upon Rotterdam. He was one of the deputies in the conference held at

the

the Hague in the year 1611, before the states of Holland, between six Anti-Remonstrants and six Remonstrant ministers; and here he displayed his wit and learning to the greatest advantage. In the year 1612, he was chosen divinity-professor at Leyden, in the room of Gomarus, who had voluntarily resigned; and, what is remarkable, he lived in peace with Polyander his colleague, though they held contrary opinions about predestination. The functions of his post and his private studies were a light burden to him, compared with the difficulties he had to sustain, on account of the Arminian controversy; which, though it begun in the universities, soon after flew to the pulpits, and was now got among the people. All was in an uproar and confusion; and, during this contest, none were more exposed to the curses of the populace, than Episcopius and the most eminent men of the Arminian party, because they were looked upon as the first cause of these disturbances. The second year of his professorship at Leyden, he was abused at Amsterdam at church and in the street; because, being godfather to one of his nieces, he had taken upon him to reply to the minister who officiated. The minister asked him, whether the doctrine of the church there was not the true and perfect doctrine of salvation? Episcopius, instead of answering this question by a bow, the usual sign of approbation, began to say something in order to shew, that he admitted it only with certain limitations. Upon this the minister flew into a passion, and called him a presumptuous young man; the people immediately took fire; and Episcopius, who was loaded with opprobrious language both in the church and in the street, narrowly escaped being beaten and stoned to death. The reason which induced Episcopius to explain himself on this occasion, was, because one of his party, having before answered YES in the like case, was publicly reproached in the streets, as having deserted the doctrine of the Remonstrants. This first danger was soon followed by another. A blacksmith, one day seeing him go by, went out of his forge with an iron bar in his hand, and ran after him, crying, "Stop the Arminian, the disturber of the church": and Episcopius would certainly have been knocked down by this brute, if people had not intervened, while he made his escape. Curcellæus also relates, that, on the 19th of February 1617, the house of Episcopius's eldest brother was plundered by the mob at Amsterdam, under this false pretence, that a great many Arminians used to meet there to hear sermons. But these are the unavoidable consequences of theological contro-

Limborch,
p. 44. and
Curcellæus.

versies, when they get among the people, and when a principle of moderation does not restrain them, as it always should do, within the walls of the universities.

In the year 1614, Episcopius began his comment upon the first epistle of St. John, which gave occasion to various rumours, all of them tending to prove him a Socinian. The year after, taking the opportunity of the vacation, he went to Paris, for the sake of seeing that city: which journey occasioned him no small trouble. For he was no sooner returned home, than his adversaries published, that he had had secret conferences with father Cotton, in order to concert the ruin of the Protestant church and the united-provinces; that he avoided all conversation with Peter du Moulin, minister at Paris; or, as others say, that the latter declined all conference with him, seeing him so intimate with the enemies of his country and of the Protestant religion. False and groundless as these reports were, it cost Episcopius some pains to refute them. The states of Holland having invited Episcopius to come to the synod of Dort, that he might take his place in that assembly, as well as the other professors of the seven united provinces, he was one of the first that went thither, and was accompanied by some Remonstrant ministers. But the synod would not suffer them to sit in that assembly as judges, nor admit them but as persons summoned to appear. They were obliged to submit, and appeared before the synod. Episcopius made a speech, in which he declared, that they were all ready to enter into a conference with the synod; but was answered, that the synod did not meet to confer, but to judge. They excepted against the synod, and refused to submit to the order made by that assembly: which was, that the Remonstrants should neither explain nor maintain their opinions, but as far as the synod should judge it necessary. Upon their refusing to submit to this order, they were expelled the synod; and measures were taken to judge them by their writings. They defended their cause with the pen; and it was Episcopius that composed most of the pieces they presented on this occasion, and which were published some time after. The synod deposed them from their functions; and because they refused to subscribe a writing, which contained a promise not to perform privately any of their ministerial functions, they were banished out of the territories of the commonwealth.

Episcopius and his brethren were banished in the year 1618, and took up their residence at Antwerp; as thinking themselves there in the best situation to take care of their churches
and

and of their families. Episcopius was not so much taken up with the affairs of his own party, but he found time to write against the church of Rome, in defence of those truths, which all the Protestants in general maintain. When the war between the Spaniards and the United-provinces began again in the year 1621, he went to France; and there laboured by his writings, as much as lay in his power, to strengthen and comfort his brethren. He not only composed, in common with his brethren, "A confession of faith"; he not only published soon after his "Antidote against the canons of the synod of Dort", but he also disputed with great strength of argument against Peter Wadingus, a Jesuit; who treated him very kindly, and taking an advantage of the difficulties he saw him under, endeavoured to persuade him to enter into the pale of his church. The times being grown more favourable, he returned into Holland in the year 1626; and was made a minister of the church of the Remonstrants at Rotterdam. He married the year after, but never had any children by his wife, who died in the year 1641, of a retention of urine. In the year 1634, he removed to Amsterdam, being chosen rector of the college, which those of his sect had founded there. He continued in that post till his death, which was preceded by a tedious and gradual declension. In August 1640, hiring a vessel, he went with his wife to Rotterdam; but after noon, while he was yet upon his voyage, a fever seized him; and, to add to his indisposition, about evening came on such a storm of thunder and rain, as had not been known for many years. All these hindrances made them arrive so late at Rotterdam, that the gates of the city were shut: and the long time he was obliged to wait, before he could get them opened, increased his disorder so much, that he was confined to his bed for the four following months. He recovered; yet perceived the effects of this illness, in the stone and other complaints, as long as he lived. He died upon the 4th of April 1643, of the same illness which had killed his wife, viz. a retention of urine; having lost his sight some weeks before. Limborch tells us, that the moon was under an eclipse at the hour of Episcopius's death; which some considered as a fit emblem of the church, which was then deprived of a great deal of light, by the disappearing of such a luminary as Episcopius. He tells us also, Limborch, p. 320. that Episcopius's friends and relations had some medals struck, with the images of truth and liberty upon them, in remembrance of him, who had been a most strenuous assertor of both. He did not always write with that moderation, which becomes the

the patience and humility of a Christian; and though his friends have brought several strong reasons to vindicate him upon this head, yet it would have been better, if he had not wanted them.

It would be endless to collect the prodigious elogiums, which great and learned men have bestowed upon Episcopius: one however we cannot omit, because it comes, where we should least expect it to have come, from an eminent member and ornament of the church of Rome: "I cannot forbear observing in this place," it is father Mabillon who speaks, in his treatise of studies proper for them that live in monasteries; "I cannot forbear observing, that if some passages had been left out of Episcopius's theological Institutions, which Gro-tius esteemed so much, that he carried them with him wherever he went, they might have been very useful in the study of divinity. This work is divided into four books; the method of which is quite different from that which is generally followed. His style is beautiful, and his manner of treating his subjects answers his style perfectly well; nor would the time spent in reading of it be lost, if it was corrected with regard to some passages, in which the author speaks against the Roman-catholics, and in favour of his own sect." It can hardly be conceived, what regard the Arminians have had to Episcopius, and how careful they have ever been to preserve his reputation from the attacks that have been made upon it: so careful, that in the year 1690 they engaged one of their professors publickly to accuse mr. Jurieu of calumny, because he had spoken evil of Episcopius. This professor was the celebrated mr. Le Clerc at Amsterdam, who, by order of his superiors, published a letter directed to mr. Jurieu; in which he observes, that "they, who have dipped into Episcopius's works, and are acquainted with the society of the Remonstrants, have no occasion to see them vindicated. And as for those who have not read that author, and never conversed with any of the Remonstrants, if they were so unjust as to judge only by mr. Jurieu's accusations, they would not deserve, that one should take the least trouble to undeceive them; for it would shew, that they had not the least notion of common equity, and were too stupid to hearken to any vindication. But then we are persuaded, adds he, that there is not one person in the United-provinces, or any where else, that is disposed to believe this accuser upon his bare word. It is not therefore with a design to undeceive the public, that mr. Le Clerc

“ rects this letter to mr. Jurieu, but to endeavour to reclaim
 “ him, if that is possible, and to persuade him to beg pardon
 “ of God, for the sin he has committed, by slandering his
 “ neighbours in so odious a manner. One thing may give
 “ some hopes, that he will glorify God after reading this let-
 “ ter; and that is, that there seems to be in what he has
 “ said much more inconsiderate zeal and infatuation, than ar-
 “ tifice and premeditated malice. For, after all, to charge
 “ without the least argument a celebrated author, whose
 “ works are in the hands of all the world, with maintaining
 “ opinions which he expressly explodes, and which have no
 “ necessary connexion with his principles, is not a proper me-
 “ thod to convince any of his readers.”

After this preamble, mr. Le Clerc enters upon the matter in hand. “ You charge Episcopius with two crimes, says he: the first is his being a Socinian; the second, his being an enemy to the Christian religion.” Mr. Le Clerc confutes the first of these accusations, by referring to several parts of Episcopius’s works, where he explodes the doctrine of the Socinians; and afterwards finds it no difficult task to answer the second, because Episcopius’s life and writings evidently shew, that he was a virtuous and conscientious man, and very zealous for the Christian religion. Mr. Le Clerc refers us to a passage in Episcopius’s Institutions, in which the truth of the Christian religion “ is proved, says he, in so clear and strong
 “ a manner, that we might hope there would not remain any
 “ infidels in the world, if they would all duly weigh and con-
 “ sider his arguments. And yet you stile him, sir, an enemy
 “ of Christianity; though it does not in the least appear,
 “ that you have either read his works or examined his life.
 “ There is indeed nothing but the disorder of your mind, oc-
 “ casioned by your blind zeal, and which has been long ago
 “ observed in you, that can make me say, O LORD, FORGIVE
 “ HIM; for in reality YOU KNOW NOT WHAT YOU DO.
 “ You could not chuse a better method to pass in the world,
 “ for a man little acquainted with the duties of Christianity
 “ and even of civil society, than by writing as you have done.
 “ None but a few silly women laden with sins, who go to
 “ hear sermons without understanding a word of them, no
 “ more than they do of the Gospel, will suffer themselves to
 “ be imposed upon by your artifices.”

Episcopius’s works make two volumes in folio. Those contained in the first volume were published in his life-time: the second are posthumous. Episcopius left the care of them

to Francis a Limborch, who married the daughter of Robert Episcopius, our author's brother; and Limborch gave them to Curcellæus to publish, who prefixed a preface containing an account of Episcopius. This Francis a Limborch was the father of Philip a Limborch, who wrote the life of Episcopius: to which we have frequently referred, in the course of this article.

E R A S M U S (DESIDERIUS) a great restorer of letters in the 15th and 16th centuries, and one of the most illustrious men that ever lived, was born at Rotterdam upon the 28th of October 1467. His father Gerard, who was of the town of Tergou in that neighbourhood, fell in love with Margaret the daughter of one Peter, a physician of Levenbergen; and after promises of marriage, as Erasmus himself hints, used her as a wife, though the nuptial ceremonies were not yet performed. From this amorous intercourse Gerard had a son, whom Erasmus calls Antony, in a letter to Lambert Grunnius, secretary of pope Julius II; and whose death in another letter he tells us he bore better, than he did the death of his friend Frobenius. About two years after, Margaret proved with child again; and then Gerard's father and brethren, for he was the youngest of ten children, beginning to be uneasy at his violent attachment to this mistress, (for we must not call her a wife, though, as the saying is, she was married before God) resolved to make an ecclesiastic of him. Gerard, aware of this, secretly withdrew into Italy, and went to Rome: he left however a letter behind him, in which he bid his relations a final farewell; and assured them, that they should never see his face more, while they continued in those resolutions. At Rome he maintained himself decently by transcribing ancient authors: for it seems, he had the pen of a ready writer; and printing being not yet invented, or at least not commonly used, it was no unprofitable employment. In the mean time Margaret, far advanced in her pregnancy, was conveyed to Rotterdam to lie in privately; and was there delivered of Erasmus. He took his name from this city, and always called himself Roterodamus; though, as the excellent English writer of his life intimates, he should rather have said Roterodamius, or Roterodamensis. The city however was not in the least offended at the inaccuracy, but made proper returns of gratitude to a name, by which she was so much ennobled; and perpetuated her acknowledgments by inscriptions, and medals, and by a statue erected and placed near the principal church.

In vita sua.

Vie d'Erasme, par m. de Buringi, t. i. p. 2. Paris 1757.

Jortin's life of Erasmus, p. 1.

Ge.

Gerard's relations; a long time ignorant what was become of him, at last discovered that he was at Rome; and now resolved to attempt, by stratagem, what they could not effect by sollicitation and importunity. They sent him word therefore, that his beloved Margaret was dead; and he, good man! a dupe to this lying message, laid the supposed misfortune so sorely to heart, that, out of pure despair and extremity of grief, he determined to leave the world, and become a priest. He was extremely surprized, upon his return to Tergou, which happened soon after, to find Margaret alive, whose death he had been lamenting so bitterly: however, he stuck close to his ecclesiastical engagements; and though he always retained the tenderest affection for her, yet never more lived with her in any other manner, than what was allowable by the laws of his profession. She also observed on her part the strictest celibacy ever after; being resolved, as she could not have Gerard, never to think of any other man. During the absence of his father, Erasmus was under the care and management of his grandmother, Gerard's mother Catharine. He was called Gerard, after his father; and afterwards took the name of Desiderius, which in Latin, and the surname of Erasmus, in Greek, signify much the same as Gerard among the Hollanders: that is, "amabilis, or amiable." Beatus Rhenanus tells us, how he lamented in his old age, that he had not called himself Erasmus, instead of Erasmus, as there would have been more grammatical exactness in it; but we think he might have spared his grief, as there always occur in the life of the happiest man so many things of much greater consequence to grieve for; not a few of which, as we shall see, Erasmus himself experienced.

Rhenan.
epist. Carol.
lo V.

As soon as Gerard was settled in his own country again, he applied himself with all imaginable care to the education of Erasmus; whom he was determined to bring up to letters, though in low repute at that time, because he discovered in him, early, a very uncommon capacity. There prevails indeed a notion in Holland that Erasmus was at first of so heavy and slow an understanding, that it was many years before they could make him learn any thing; and this, they think, appears from a passage in the Life written by himself, where he says, that "in his first years he made but little progress in those unpleasant studies, for which he was not born: in literis illis inamœnis, quibus non natus erat." But, as Mr. Bayle observes, these literæ inamœnæ, these unpleasant studies, cannot with any propriety mean learning

In vita sua.

in general (for which he was singularly born, if ever man was) but must be understood of music perhaps, or some such exercise of a singing-boy : which may probably be the true way of interpreting the words, since Erasmus, in his first years, was a chorister in the cathedral church of Utrecht. When he was nine years old, he was sent to Daventer in Gelderland, at that time one of the best schools in the Netherlands, and the most free from the barbarousness of the age ; and here his parts very soon shone out. He apprehended in an instant whatever was taught him, and retained it so perfectly, that he infinitely surpassed all his companions. Beatus Rhenanus tells us, that John Sintheimus, one of the best masters in the college of Daventer, was so well satisfied with Erasmus's progress, and so thoroughly convinced of his great abilities, as to have foretold what afterwards came to pass, that " he would some time " prove the envy and wonder of all Germany." His memory is said to have been so prodigious, that he was able to say all Terence and Horace by heart. We must not forget to observe, that pope Adrian VI. was his schoolfellow ; and ever after his friend, and encourager of his studies.

In vita
Erasmii.

When Erasmus was sent to Daventer, his mother went to live there ; for she was very tender of him, and had a mind to be near him, that she might see and take care of him. She died of the plague there about four years after ; and Gerard was so afflicted with the loss of her, that he survived her but a short time. It does not appear that either of them much exceeded the 40th year of their age ; and they both left behind them very good characters. Gerard is said to have possessed a great share of that gaiety, wit, and humour, which afterwards shone forth with so much lustre in Erasmus : and, for Margaret, she was reckoned a very good sort of woman, who, bating the irregularity of having illegitimate children, was in every respect blameless, and, as Bayle observes, might have said with Dido in Virgil,

Dia.
ERASME.

" *Huic uni forsan potui succumbere culpæ.*

" This only error stains my spotless life."

" This fault of hers, continues he, very different from that
" of a common prostitute, produced so excellent a person,
" that, if she had lived long enough to see the abilities and the
" merit of her son, she would have had more reason to have
" boasted

“ boasted of her failings, than the mother of Peter Lombard,
 “ of Gratian, and of Comestor, is said to have done: for
 “ twenty such authors, put together, are not worth one half of Bayle's Dict.
 “ Erasmus. ERASME.

Erasmus was immediately removed from Dauter to Tergou, the plague being in the very house where he lodged; and now, about fourteen years of age, was left intirely to the care of guardians, who used him very ill. Gerard's substance was nothing considerable, yet enough to have educated his children in a decent handsome way, if the guardians had been faithful to their trust. Erasmus was of an age to be sent to an university; but this the guardians had no great relish for. Their intention was to force him into a monastery, that they might possess his patrimony; and they feared, that an university might create in him a disgust to that way of life. The chief in this plot was one Peter Winkell, a schoolmaster of Gouda; to whom there is a very ingenious epistle of Erasmus extant, wherein he expostulates with him for his ill management and behaviour. They sent him first to a convent of friars at Bolduc in Brabant; where he lived, or rather, as he expresses it, lost three years of his life, having an utter aversion to a monastic life. Then he was sent to another religious house at Sion near Delft; and afterwards, no effect towards changing his resolutions having been wrought upon him at Sion, to a third, namely, Stein near Tergou. Here, unable as it were to sustain the conflict any longer with his guardians and their agents, he was at length overcome, and entered among the regular canons there, in the year 1486. Though great civilities were shewn to Erasmus upon his entrance into this convent, and great condescensions made to his particular humour, in dispensing with the laws and ceremonies required of him; yet he had a design of leaving it, before he made his profession; but the restless contrivances of his guardians, and particularly the ill state of his affairs, got the better of his inclinations, and he was at length induced to make it. A monastery, as monasteries then were, and such as Erasmus afterwards described them, devoid of all good learning and sound religion, must needs be an irksome place to one of his turn; at Stein however it was no small comfort to him to find a young man of parts, who had the same taste for letters as himself, and who afterwards distinguished himself by a collection of elegant poems, which he published under the title of “*Dearum Sylva*.” This was William Herman of Tergou, with whom he contracted a most intimate friendship, which

con-

Erasmi opera, tom. iii, epist. lvi, in appendice. Lugd. 1706. In vita sua.

continued after his departure from Stein; and accordingly we find, among his letters, some that were written to Herman. The two earliest letters, which are extant, of Erasmus, were written from this monastery of Stein to Cornelius Aurotinus, a priest of Tergou; in which he defends with great zeal the celebrated Laurentius Valla, against the contemptuous treat-

Epist. i & ii. ment of Aurotinus.

Erasmus's enemies, and, among the rest, Julius Scaliger, have pretended, that he led a very debauched life, during his stay in this convent; to which his friends have replied, that no nun was ever chaster. But there is a moderation in all things, if men would observe it; and if his enemies have affected to hurt him, by making him worse than he was, his friends have done him no service, by making him better than he makes himself. It is evident from several acknowledgments of his own, that he did not spend his younger days so regularly, as never to have offended in point of chastity: and we may learn it from the following extract of a letter, written when he was turned of fifty years of age; in which he has described the temper and manners of his youth. "When I was young, says he, I used to take meat and drink, as if it had been so much physic; and I have often lamented, that we could not live without it. I never was a slave to Venus: Indeed I had not time, by reason of the laborious course of study I was engaged in. And, if ever I had the misfortune to be caught in her snares, age has freed me from them long ago, and, on that account, is the more agreeable to me. As to ambitious thoughts, or desires of preferment, I had always an aversion to them; of which, to say the truth, I a little repent. I should have courted such a portion of temporal goods, as would afterwards have been sufficient to secure me from contempt. But then I did not dream of there being such brutes in human shape, as I have since found; who are capable of despising a man for a moderation and contentedness of mind, and for not greedily catching at every thing which offers." In another letter to father Servatius, he owns, that, "in his youth, he had a propensity to very great vices; that, however, the love of money, or even of fame, had never possessed him; that, if he had not kept himself unspotted from sensual pleasures, he had not been a slave to them; and that, as for gluttony and drunkenness, he had always an abhorrence of them."

Scalig. epist.
xv. Arnold.
Ferron.

Epist. 661.

Epist. viii.
in append.

Mr. Le Clerc has given an account of a very humourous trick which Erasmus played a young monk, while he was at Stein;

Stein; but does not mention from whence he had it. There was, it seems, a pear-tree in the garden of the convent, whose fruit the superior was extremely fond of, and reserved intirely to himself. Erasmus had tasted these pears, and liked them so well, as to be tempted to steal them, which he used to do early in the morning. The superior, missing his pears, resolved to watch the tree, and at last saw a monk climbing up into it; but, as it was yet hardly light, waited a little, till he could discern him more clearly. In the mean time Erasmus had perceived that he was seen; and was musing with himself, how he should get off undiscovered. At length he bethought himself, that they had a monk in the convent who was lame; and what does he do but, sliding gently down, and carrying himself off, imitate, as he went, the limp of this unhappy monk. The superior, now sure of the thief, as having discovered him by signs not equivocal, took an opportunity, at the next meeting, of saying abundance of good things upon the subject of obedience: after which, turning to the supposed delinquent, he charged him with a most flagrant breach of it, in stealing his pears. The poor monk protested his innocence, but in vain. All he could say only inflamed his superior the more; who, in spite of his protestations, inflicted upon him a very severe penance.

Bibl. universell.
tom. vii.]

Erasmus however, as merry as he might be upon certain occasions, was heartily tired of a convent. Convents were no places for him: "They were, he says, places of impiety rather than of religion, where every thing was done, which a depraved inclination could lead to, under the sanction and mask of piety; and where it was hardly possible for any one to keep himself pure and unspotted." This account he gives of them in a piece *De contemptu mundi*, or "of the contempt of the world," which he drew up at Stein, when he was about twenty years of age: and which was the first thing he ever wrote. At length the happy moment arrived, when he was to quit the monastery of Stein. Henry a Bergis, bishop of Cambray, was, it seems, preparing at that time for Rome, with a view of obtaining a cardinal's hat; and he wanted somebody with him who could speak and write Latin well. Erasmus's fame not being confined to the cloister, he pitched upon him; and applied to the bishop of Utrecht, as well as the prior of the convent, to let him go. They consented; and Erasmus went to Cambray. But the bishop, either for want of cash, or because the purchasing of this honour was higher than he chose to go to, dropped his design; and so

Erasmus was disappointed of what he had greatly set his heart, upon a journey to Rome. However, as he was got loose from the convent, he was resolved not to wrap himself in his cowl any more; for which he has been treated by Julius Scaliger and others as an apostate; but went, with the leave and under the protection of the bishop, to study at the university of Paris. He was in orders, when he went to Cambray; but was not made a priest till the year 1492, when he was ordained upon the 25th of February by the bishop of Utrecht.

How he spent his time with the bishop of Cambray, with whom he continued some years, for it was in the year 1496 that he left him, we have no account. The bishop however was now his patron, and apparently very fond of him; and he promised him a pension to maintain him at Paris. But the pension, as Erasmus himself relates, was never paid him; so that he was obliged to have recourse to taking pupils, though a thing highly disagreeable to him, purely for support. Many noble English became his pupils, and, among the rest, William Blunt, lord Montjoy, who was afterwards his very good friend and patron. Erasmus tells us, that he "lived, rather than studied," *vixit verius quam studuit*, at Paris. He had indeed a very uncomfortable time of it there. For, his patron forgetting the promised pension, he had not only no books to carry on his studies, but even wanted the necessary comforts and conveniencies of life. He was forced to take up with bad lodgings and bad diet, which brought a fit of illness upon him, and changed his constitution so much for the worse, that, from a very strong one, it continued ever after weak and tender. The plague too was in that city, and had been for many years; so that he was obliged, after a short stay, to leave it, without reaping hardly any benefit at all, though the university at that time was famous for divinity. *Parietes ipsi, say he in one of his Colloquies, mentem habent theologicam: ego tamen præter corpus pessimis infectum humoribus, et pediculorum largissimam copiam, nihil illinc extuli.* "The very walls breathe divinity; yet I had the ill luck to bring nothing away from thence, but a body full of humours and plentifully stocked with vermin." (*IXΘΡΟΦΑΤΙΑ.*)

In the beginning of the year 1497, Erasmus left Paris, and returned to Cambray, where he was received kindly enough by the bishop. He spent some days at Bergis with his friend James Battus, by whom he was introduced to the knowledge of Anne Borsala, marchioness of Vere. This noble lady proved a great

great benefactress to Erasmus; and he afterwards, in gratitude, wrote an elogium upon her. Lord Montjoy was also generous towards him, but not so generous as his necessities required; as it should seem by his calling him *amicum verius quam benignum*, “rather a sincere friend, than a bountiful patron.” *In vita sua.* This year Erasmus went over to England for the first time, to fulfil a promise which he had made to his noble disciple Montjoy. This noble lord, a man of learning, and patron of learned men, was never easy, it is said, while Erasmus was in England, but when he was in his company. Even after he was married, as Knight relates, he left his family, and went to Oxford, purely to proceed in his studies under the direction of Erasmus. He also gave him the liberty of his house in London, when he was absent; but a surly steward, whom Erasmus, in a letter to Colet, calls Cerberus, prevented his using that privilege often. Making but a short stay in London, he went to Oxford; where he studied in St. Mary’s college, and became very intimate with all who had any name for literature: with Colet, Grocyn, Linacer, William Latimer, sir Thomas More, and many others. Under the guidance of these, he made a considerable progress in his studies; Colet engaging him in the study of divinity, and Grocyn, Linacer, and Latimer, teaching him Greek. For Greek literature was then reviving at Oxford; which occasioned a set of frantic blockheads, who called themselves Trojans, to form a cabal; and, like the elder Cato at Rome, to oppose it as a dangerous novelty.

Knight’s
Life of Er-
asmus, p.
16.

Upon his coming to Oxford, he wrote a Latin ode, for he was not altogether without a poetical genius, by way of compliment to the college he was placed in; and this made John Sixtine, a Phrygian, who was one of his first acquaintance there, observe, “what before he thought incredible, that the German wits were not at all inferior to those of Italy.” Erasmus was highly pleased with England, and with the friends he had acquired there; and we think no Englishman can read the account he gives both of the one and the other, in the following letter, without being highly pleased too. It is dated from London, December the 5th, 1497, and written to a friend in Italy; “where, he tells him, he himself would have been long ago, if his friend and patron lord Montjoy had not carried him with him to England. But what is it, you will say, which takes you so mightily in England? If, my friend, I have any credit at all with you, I beg you to believe me, when I assure you, that no-

Knight, &c.
p. 20.

“ thing ’yet ever pleased me so much. Here I have found a
 “ most pleasant and healthy air : I have found humanity, po-
 “ liteness, learning ; learning not trite and superficial, but
 “ deep, accurate, ancient Greek and Latin learning ; and
 “ withal so much of it, that, but for mere curiosity, I have
 “ no occasion to visit Italy. When I hear Colet, I seem to
 “ hear Plato himself. In Grocyn I admire an universal com-
 “ pass of learning. Linacer’s acuteness, depth, and ac-
 “ curacy, are not to be exceeded : nor did nature ever form
 “ any thing finer, happier, and better accomplished, than
 “ More. It would be endless to enumerate all ; but it is sur-
 “ prizing to think, how learning flourishes in this happy
 “ country.”

Epist. xiv.

Erasmus left England the latter end of the year 1497, and went to Paris ; from whence, on account of the plague, he immediately passed on to Orleans, where he spent three months. He was very ill, while he was there, of a fever, which he had had every Lent for five years together ; but he tells us, that St. Genevieve interceded for his recovery, and obtained it,

Epist. xxix.

though not without the assistance of a good physician. About April 1498, he had finished his *Adagia*. He applied himself all the while intensely to the study of the Greek tongue ; and he says that, as soon as he could get any money, he would first buy Greek books, and then cloaths : *Statimque ut pecuniam accepero, Græcos primum auctores, deinde vestes, emam.* “ Few scholars, says Le Clerc, would do the same ;” nor indeed should we think them wise, if they did : and if Erasmus had managed his emoluments a little better than, to say the truth, he usually did, he would not have been under the necessity, he was at this very time, of soliciting and teasing the marchioness of Vere and the bishop of Cambray for cash, when it appears they were both grown weary of supplying him. For the marchioness, though she entertained him very politely, yet gave him little more than civil words ; for, it seems, she was squandering away her money upon eating and drinking monks : and the bishop soon after picked a quarrel with him, upon a pretence that he had spoken slightly of his kindnesses.

Bibl. chois.
 tom. v. p.
 156.

In 1499, Erasmus took a second journey to England, as we collect from a letter of his to sir Thomas More, dated from Oxford, October the 28th of that year : but he does not appear to have made any considerable stay. In his return he met with a terrible misfortune at Dover, which was to be stripped of all his money, above six angels, by a custom-house officer, before

before he embarked; and what increased his trouble and vexation upon this occasion was, that, when he hoped to have it restored, he was told, it was seized according to law, and there was no redress for him. Though this affected him greatly, yet he did not conceive any resentment to the country; but afterwards, in June 1500, when he published his *Adagia* at Paris, added to it a panegyric upon England, and dedicated the whole to his friend the lord Montjoy; who, in the mean time, had really been the occasion of his losing his money, by not giving him proper directions in regard to the laws and usage of the kingdom. About the middle of this year Erasmus made a journey into Holland; "where, though the air he says agreed with him, yet the horrid manners of the people, their brutality and gluttony, and their contempt of learning and every thing that tended to civilize mankind, offended him very highly." Things however, as Le Clerc says, have been much altered in this respect: Holland is become the asylum of letters, since the beginning of the seventeenth century; and it may be affirmed, that, during that age, no country hath furnished so many succours to Europe for the advancement of literature. This year also he published his piece "*de copia verborum*," and joined it to another piece "*de conscribendis epistolis*," which he had written some time before at the request of Montjoy.

Erasmus had now given many public proofs of his uncommon abilities and learning, and his fame was spread in all probability over a great part of Europe; yet we find by many of his letters, that he still continued extremely poor. His time was divided between pursuing his studies, and looking after his patrons: for, as much as he loved books, there was no living without meat, drink, and cloaths. The principal of his patrons was Antonius a Bergis, the abbot of St. Bertin, to whom he had been lately recommended, and who had received him very graciously. This abbot was very fond of him, and gave him a letter of recommendation to cardinal John de Medicis, afterwards pope Leo X; for Erasmus had professed his intention to go into Italy, with a view of studying divinity some months at Bononia, and of taking a doctor's degree there; then to visit Rome in the following year of the jubilee; and then to return home, and lead a retired life. But in all this project he was disappointed, for want of those measures which are necessary to support all projects. He spent a good part of the year 1501 with the abbot of St. Bertin; and, the year after, we find him at Louvain, where he studied di-

Epist. 633,
639.

Epist. 102.

vinity under doctor Adrian Florent, afterwards pope Adrian VI. This we learn from his dedication of Arnobius to this pope in the year 1522; and also from a letter of the pope to Erasmus, where he speaks of the agreeable conversations they used to have in those hours of studious leisure. In the year 1503, he published several little pieces, and amongst the rest his *Enchiridion militis Christiani*: which he wrote, he tells us, “not for the sake of shewing his eloquence, but to correct a vulgar error of those who made religion to consist in rites and ceremonies, to the neglect of virtue and true piety.” Hence we may discern, that, long before Luther appeared, Erasmus had discovered the corruptions and superstitions of the church of Rome, and had made some attempts to reform them. This *Enchiridion* however, though it is very elegantly written, did not sell upon its first publication; but in the year 1518, Erasmus prefixed a preface, which highly offended the Dominicans, and their clamours against it made its merit more known.

Erasmus had now spent three years in the hard study of the Greek tongue; which he looked upon as so necessary, that he could not fancy himself even a tolerable divine without it. He knew but little of it, when he was young: he afterwards studied it at Oxford under Grocyn and Linacer, but did not stay long enough there to make any considerable advantages of their assistance; so that though he attained a perfect knowledge of it, it was owing to his own application in a great measure; and he might truly be called, in respect to Greek, what indeed he calls himself, “*prorsus autodidactus*; altogether self-taught.” His way of acquiring this language was by translating; and hence it is, that we come to have in his works such a number of pieces, translated from Lucian, Plutarch, and others. These translations did more for him, than teaching him the Greek language; they furnished him with opportunities of making dedications to his patrons. Thus he dedicated to our king Henry VIII. a piece of Plutarch, intitled, “How to distinguish a friend from a flatterer”; a dialogue of Lucian, called “*Somnium sive Gallus*”, to dr. Christopher Ursewick, an eminent scholar and statesman; the “*Hecuba*” of Euripides, to Warham, archbishop of Canterbury, which he presented to him at Lambeth, after he had been introduced by his friend Grocyn; another dialogue of Lucian, called “*Toxaris sive de amicitia*”, to dr. Richard Fox bishop of Winchester; and a great number of other pieces from different authors to as many different patrons, as well

well in England as upon the continent. Monsieur Huet, speaking of Erasmus as a translator, owns, that "his translations pleased him mightily; and that he could not help admiring his fidelity and learning, especially in the sacred books". Not, however, that his translations are without faults; it would be strange if they were, when the Greek language was so little understood, and the means of attaining it so very imperfect. The example which Erasmus had set in studying the Greek tongue, was greedily followed; and he had the pleasure of seeing in a very short time the Grecian learning cultivated by the greatest part of Europe.

De optimo
genere inter-
pretandi, p.
26.

It is observable, from what has been related, that Erasmus had no-where more friends and patrons, than in England; on which account he every now and then made a visit to this island. Warham archbishop of Canterbury, Tonstall bishop of Durham, Fox bishop of Winchester, Colet dean of St. Paul's, lord Montjoy, sir Thomas More, Grocyn, and Linacer, were among the principal of them; and he often speaks of the favours he had received from them with pleasure and gratitude. They were very pressing with him to settle in England; and "it was with the greatest uneasiness, that he left it, since, as he tells Colet in a letter dated Paris June 19th 1506, there was no country, which had furnished him with so many learned and generous benefactors, as even the single city of London". He had left it just before, and was then at Paris in his road to Italy; where he made but a short stay, for fear he should be disappointed, as he had been more than once already. He took a doctor of divinity's degree at Turin; from whence he proceeded to Bologna, where he arrived at the very time that it was besieged by Julius II. He passed on for the present to Florence, but returned to Bologna upon the surrender of the town, and was time enough to be witness of the triumphant entry of that pope. This entry was made upon the 10th of November 1506, and was so very pompous and magnificent, that Erasmus, upon considering Julius as Christ's vicegerent, and comparing his entry into Bologna with Christ's entry into Jerusalem, could not behold it without the utmost indignation. An adventure befel him in this city, which we must not omit to mention, because it had like to have cost him his life. It seems, the town was not quite clear of the plague; and the surgeons, who had the care of it, wore something like the scapulars of friars, that people fearful of the infection might know and avoid them. Erasmus, wearing the habit of his order, went out one morning; and

Epist. 104

being met by some wild young fellows with his white scapular on, was thereby mistaken for one of the surgeons. They made signs to him to get out of the way; but he, knowing nothing of the custom, and therefore making no haste to obey their signal, had certainly been stoned, if some citizens, perceiving his ignorance, had not immediately run up to him, and pulled off his scapular. However, to prevent such salutations for the future, he got a dispensation from Julius II, which was afterwards confirmed by Leo X, to change his regular habit of friar into that of a secular priest.

Beati Rhenani Epist.
de vita Erasmi.

Erasmus pursued his studies at Bologna, and contracted an acquaintance with the learned of the place; with Paul Bombasius particularly, who was a celebrated Greek professor, and with whom he held a correspondence by letters, as long as Bombasius lived. He was pressed at Bologna to read lectures; but, considering that the Italian pronunciation of Latin was so different from the German, he could not consent to it for fear of being ridiculous. He drew up some new works here, and revised some old ones. He augmented his *Adagia* considerably; and, desirous of having it printed by the celebrated Aldus Manutius at Venice, proposed it to him. Aldus accepted the offer with pleasure; and Erasmus went immediately to Venice, after having staid at Bologna little more than a year. Besides his *Adagia*, Aldus printed a new edition of his translations of Euripides's *Hecuba* and *Iphigenia*; and also of Terence and Plautus, after Erasmus had revised and corrected them. At Venice he became acquainted with several learned men; among the rest with Jerome Aleander, who for his skill in the tongues was afterwards promoted to the dignity of a cardinal. He was furnished with all necessary accommodations by Aldus, and also with several Greek manuscripts, which he read over and corrected at his better leisure at Padua; whither he was obliged to hasten, to superintend and direct the studies of Alexander, natural son of James IV, king of Scotland, although Alexander was at that time nominated to the archbishopric of St. Andrews. Erasmus studied Pausanias, Eustathius, Theocritus, and other Greek authors, under the inspection and with the assistance of Musurus; who was one of those Greeks that had brought learning into the West, and was professor of that science at Padua.

Not enjoying a very good state of health at Padua, he went to Sienna, where he drew up some pieces of eloquence for the use of his royal pupil; and soon after to Rome, leaving Alexander at Sienna. He was received at Rome, as Rhenanus

In vit. Erasmi.

tells

tells us, with the greatest joy and welcome by all the learned, and presently sought after by persons of the first rank and quality. Thus we find, that the cardinal John de Medicis, afterwards Leo X, the cardinal Raphael of St George, the cardinal Grimani, and Giles of Viterbo, general of the Augustines, and afterwards a cardinal, strove as it were among themselves, who should be the civilest to Erasmus, and have the most of his company. There is something very curious and entertaining in the manner he was introduced to cardinal Grimani, as it is related by himself in one of his letters, dated March 17, 1531 :

“ When I was at Rome, says he, Peter Bembo often brought me invitations from Grimani, that I would come and see him. I never was fond of such company; but at last, that I might not seem to slight what is usually deemed a very great honour, I went. When I arrived at his palace, not a soul could I perceive, either in or about it. It was after dinner: so, leaving the horse with my servant, I boldly ventured by myself into the house. I found all the doors open; but no body was to be seen, though I had passed through three or four rooms. At last I happened upon a Greek, as I supposed, and asked him, whether the cardinal was engaged? He replied, that he had company; but, asking, what was my business? Nothing, said I, but to pay my compliments, which I can do as well at any other time. I was going; but halting a moment at one of the windows to observe the situation and prospect, the Greek ran up to me, and asked my name; and without my knowledge carried it to the cardinal, who ordered me to be introduced immediately. He received me with the utmost courtesy, as if I had been a cardinal; conversed with me for two hours upon literary subjects; and would not suffer me all the time to uncover my head: and upon my offering to rise, when his nephew, an archbishop, came in to us, he ordered me to keep my seat, saying, It was but decent that the scholar should stand before the master. In the course of our conversation, he earnestly intreated me not to think of leaving Rome, and offered to make me partaker of his house and fortunes. At length he shewed me his library, which was full of books in all languages, and was esteemed the best in Italy, except the Vatican. If I had known Grimani sooner, I certainly should never have left Rome; but I was then under such engagements to return to England, as it was not in my power to depart from. The cardinal said no more upon this point, when I told him, that I had been

in.

“ invited by the king of England himself; but begged me to
 “ believe him very sincere, and not like the common tribe of
 “ courtiers, who have no meaning in what they say. It was
 “ not without some difficulty, that I got away from him;
 “ nor before I promised him, that I would certainly wait on
 “ him again, before I left Rome. I did not perform my pro-
 “ mise; for I was afraid, the cardinal by his eloquence
 “ would tempt me to break my engagements with my English
 “ friends. I never did a wronger thing in my life: but what
 Epist. 1175. “ can a man do, when fate drives him on?”

Erasmus was at Rome, when Julius II. made his entry into it from the conquest of Bologna; and this entry offended him as much as that at Bologna had done. For he could not conceive, that the triumphs of the church, as they were called, were to consist in vain pomp and worldly magnificence, but rather in subduing all mankind to the faith and practice of the Christian religion. While he was at Rome, he was taken under the protection of the cardinal Raphael of St. George; and at his persuasion put upon a very ungrateful task, which was the declaiming backwards and forwards upon the same argument. He was first to dissuade from undertaking a war against the Venetians; and then to exhort and incite to the said war, upon the pope's changing his holy mind: a very ungrateful task indeed, to a man of Erasmus's simplicity and candour! When he was preparing to leave Rome, many temptations and arguments were used to detain him; and the pope offered him a place among his penitentiaries, which is reckoned very honourable, and a step to the highest preferments in that court. But his engagements in England prevented his staying at Rome; though, as we have already seen, he afterwards repented that he did not. He set out from Rome to Sienna, where he had left the archbishop of St. Andrews, his pupil; who, not willing to quit Italy without seeing Rome, brought Erasmus back thither again. After a short stay, they went to Cumæ, to see the Sybil's cave; and there his pupil parted from him, being recalled to Scotland, where he was unfortunately slain in a battle fought against the English at Flodden-Field, upon the 9th of September 1513. Erasmus has left a grand elogium on this young nobleman in his *Adagia*.

Cent. v.
 chiliad. 2.

He left Italy soon after his pupil, without understanding the language of that country: which must needs make his journey less advantageous as well as less pleasant to him. There goes a story, that, when he was at Venice, he met Bernard Oecularius of Florence, who had written Latin history in the man-

manner of Salust. Erasmus desired a conversation with him, and addressed him in Latin; but the Florentine obstinately refused to speak any thing but Italian, which Erasmus not understanding, made them part not the least edified by each other. Why Erasmus should not understand Italian, is not difficult to conceive; but is it not amazing, that he should be ignorant of French, as it seems he was in a great measure, though he had spent so much time in that country? In his way from Italy to England, he passed first to Curia, then to Constance, and so through the Martian forest by Brisgau to Straßburg, and from thence by the Rhine to Holland; from whence, after making some little stay at Antwerp and Louvain, he took shipping for England. Some of his friends and patrons, whom he visited, as he came along, made him great offers, and wished him to settle among them; but he was deaf to them all; his heart being intirely fixed upon spending the remainder of his days in England.

What made Erasmus thus prefer England to all other countries was, not only his former connexions and friendships, which were very dear to him, but the great hopes, that had lately been given him, of being preferred to whatever he had a mind of, provided he would come and settle there. Henry VII. died upon the 22d of April 1509; and Henry VIII, his son and successor, was Erasmus's professed friend and patron, and had for some time held a correspondence with him by letters. He was no sooner upon the throne, than Montjoy wrote to Erasmus to hasten him into England; and promised him great things on the part of the king, and of Warham, archbishop of Canterbury, though indeed he had no particular commission from either the one or the other so to do. More, and some other friends, wrote him also letters to the same purpose. Hither then Erasmus arrived, in the beginning of the year 1510; but he soon perceived, that his expectations had been raised too high, and he begun secretly to wish, that he had not left Rome. However he took no notice, but pursued his studies in the same manner, as if he was to be abundantly rewarded for his pains.

At his arrival in England, he lodged with More; and while he was there, to divert himself and his friend, he wrote, within the compass of a week, *Encomium Moriar*, or, "The praise of folly. A copy of it was sent to France, and Adagia, chil. 2. §40. printed there, but with abundance of faults; yet it took so well, that in a few months it went through seven editions. The general design of this ludicrous piece is to shew, that there are

are fools in all stations, and more particularly to expose the errors and follies of the court of Rome, not sparing the pope himself: so that he was never after looked upon as a true son of that church. It was highly acceptable to persons of quality, but as highly offensive to dissolute monks and morose divines; who disapproved especially of the commentary, which Lysitrius wrote upon it, and which is printed with it, because it unveiled several things, from whose obscurity they drew much profit. Soon after Erasmus came to England, he published a translation of Euripides's *Hecuba* in Latin verse; and, adding some poems to it, dedicated it to archbishop Warham. The prelate received the dedication courteously, yet made the poet only a small present. As he was returning from Lambeth, his friend Grocyn, who had accompanied him, asked, "what present he had received?" Erasmus replied, laughing, "a very considerable sum"; which Grocyn would not believe. Having told him what it was, Grocyn observed, that the prelate was rich and generous enough to have made him a much handsomer present; but certainly suspected, that he had put upon him stale goods, or a book already dedicated elsewhere. Erasmus asked, "how such a suspicion could enter his head?" Quia sic soletis vos, says Grocyn; that is, "because such hungry scholars as you, who stroll about the world, and dedicate books to noblemen, are apt to be guilty of such tricks".

Erasmus was invited down to Cambridge by Fisher, bishop of Rochester, chancellor of the university, and head of Queen's college. He was accommodated by him in his own lodge at his college, and promoted by his means to the lady Margaret's professorship in divinity, and afterwards to the Greek professor's chair: but how long he held these places we know not. One is ready to wonder, that Erasmus, now forty-four years of age, and whose name long ago was become familiar to all Europe, should yet continue so poor, as we find him at this time. Thus in a letter to Colet, dean of St. Pauls, he earnestly importunes him for fifteen angels, which he had promised him long ago, on condition that he would dedicate to him his book *De copia verborum*; which however was not published till the following year 1512. But it must be remembered, that Erasmus was of a very rambling disposition, and hardly staid long enough in a place, to rise regularly to preferment: and that though he received frequent and considerable presents from his friends and patrons, yet he was forced to live expensively because of his bad health. Thus he had a horse to maintain,

and

and probably a servant, to take care of him : he was obliged to drink wine, because malt liquor gave him fits of the gravel. Add to this, that, though a very able and learned man, yet, like many others of his order, he was by no means versed in oeconomics.

In the year 1513, he wrote from London a very elegant letter to the abbot of St. Bertin, against the rage of going to war, which then possessed the English and the French. He has often treated this subject, and always with that vivacity, eloquence, and strength of reason, with which he treated every subject : as, in his *Adagia*, under the proverb, *Dulce bellum inexpertis* ; in his book, intitled, *Querela pacis* ; and in his “ *Instruction of a Christian prince*.” But his remonstrances had small effect, as princes and politicians seldom suffer themselves to be influenced by scholars ; and the emperor Charles V, to whom the last-mentioned treatise was dedicated, became not a jot the more pacific for it. In short, Erasmus thought it hardly lawful for a Christian to go to war, and, in this respect, as the writer of his *Life* observes, was almost a Quaker.

Jortin's
Life of
Erasmus,
p. 47.

In the beginning of the year 1514, Erasmus was in Flanders. His friend Montjoy was then governor of Ham in Picardy, where he passed some days, and then went to Germany. While he was here, he seems to have written “ *The Abridgment of his Life* ;” in which he says, that he would have spent the rest of his days in England, if the promises made to him had been performed : but, being invited to come to Brabant, to the court of Charles, archduke of Austria, he accepted the offer, and was made counsellor to that prince. Afterwards he went to Basil, where he carried his *New Testament*, his *Epistles of St. Jerome*, with notes, and some other works, to print them in that city. At this time he contracted an acquaintance with several learned men, as Beatus Rhenanus, Gerbelius, Oelocampadius, Amberbachius ; and also with the celebrated printer Johannes Frobenius, for whom he ever after professed the utmost esteem. He returned to the Low Countries ; and there was nominated by Charles of Austria to a vacant bishopric in Sicily : but the right of patronage happened to belong to the pope. Erasmus laughed, when he heard of this preferment, and certainly was very unfit for such a station ; though the Sicilians, being, as he says, merry fellows, might possibly have liked such a bishop. He would not settle at Louvain for many reasons, particularly because of the wretched divines, with which that place was infested. “ *The*

“ Lord

“ Lord mend them, says he, for they stand greatly in need of
Epist. 160. “ it.”

In the year 1515, Erasmus was at Basil; and this year Martin Dorpius, a divine of Louvain, instigated by the enemies of Erasmus, wrote against his “ Praise of Folly :” to whom Erasmus replied with a good deal of mildness, as knowing that Dorpius, who was young and ductile, had been put upon it by others. He was the first adversary who attacked him openly; however, Erasmus forgave him, and took him into his friendship; which he would not easily have done, if he had not been good-natured, and, as he says of himself, *irasci facilis, tamen ut placabilis esset*. He wrote this year a very handsome letter to pope Leo X, in which he speaks of his edition of St. Jerome, which he had a mind to dedicate to him. Leo returned him a very obliging answer, and seems not to refuse the offer of Erasmus, which however did not take effect; for the work was dedicated to the archbishop of Canterbury. Not content with writing to Erasmus, Leo wrote also to Henry VIII. of England, and recommended Erasmus to him. The cardinal of St. George also answered him, pressing him much to come to Rome, and approving his design of dedicating St. Jerome to the pope. But Erasmus always declined going to Rome, as he himself declared many years after, or even to the imperial court, for fear the pope or the emperor should command him to write against Luther, and the new heresies. And therefore, when the pope's nuncio to the English court had instructions to persuade Erasmus to throw himself at the pope's feet, he was more cautious than to trust him; having reason to fear, that the court of Rome would never forgive him the freedoms he had already taken. And indeed he would probably have been served as Marcus Antonio de Dominis, archbishop of Spalato, was afterwards.

Epist. 178,
179.

Epist. 180.

Erasmus soon returned to the Low Countries, where we find him in the year 1516. He received letters from the celebrated Budæus, to inform him, that Francis I. was desirous of inviting learned men to France, and had approved of Erasmus among others, offering him a benefice of a thousand livres. Stephanus Poncherius, that is, Etienne de Ponchery, bishop of Paris, and the king's ambassador at Brussels, proposed to Erasmus the offers, which his master had made him. Erasmus excused himself; alledging, that the Catholic king detained him in the Low Countries, having made him his counsellor, and given him a prebend, though as yet he had received none of the revenues of it. Here probably commenced the

correspondence and friendship between Erasmus and Budæus, which however does not seem to have been very sincere. Their letters are indeed full of compliments and civilities; but they are full too of little bickerings and contests, which shew, that some portion of jealousy and envy lay at the bottom; especially on the Side of Budæus, who yet, in other respects, was an excellent person. This year was printed at Basil his edition of the New Testament; a work of infinite labour, and which helped, as he tells us, to destroy his health, and spoil his constitution. It drew upon him the censures of ignorant and envious divines, who, not being capable themselves of performing such a task, were vexed, as it commonly happens, to see it undertaken and accomplished by another. We collect from his letters, that there was one college in Cambridge, which Epist. 143. would not suffer this work to enter within its walls; however, his friends congratulated him upon it, and the call for it was so great, that it was thrice reprinted in less than a dozen years: namely, in 1519, 1522, and 1527. This was the first time the New Testament was printed in Greek. The works of St. Jerome began now to be published by Erasmus, and were printed in six volumes, folio, at Basil, from the year 1516 to the year 1526. He mentions the great labour it had cost him, to put this father into good condition; which yet he thought very well bestowed, for he was excessively fond of him, and, upon all occasions, his panegyrist. Luther blamed Erasmus for leaning so much to Jerome, and for thinking, as he supposed, too meanly of Augustin. “As much, says he, as Erasmus “prefers Jerome to Augustin, so much do I prefer Augustin “to Jerome.” But we agree with the writer of Erasmus’s Jortin, p. 94. Life, that Luther’s taste, in this point, was extremely bad.

Thus letters began to revive apace; and no one contributed more, or any thing near so much, to their restoration, as Erasmus. The *Epistolæ obscurorum virorum* were published: and ignorance, pedantry, bigotry, and persecution, met with warm opponents, who attacked them with great vigour, and allowed them no quarter. More informs Erasmus, that the *Epistolæ obscurorum virorum* were generally approved, even by the blockheads who were ridiculed in them, and who had not the sense to feel it. This anonymous witty work was fathered upon Erasmus, among many others: but undoubtedly without reason. If he had been the author, it would not have had that surprizing effect on him, which it is said to have had; when first he began to read it. The effect was this: it threw him into such a fit of laughter, that it burst an abscess he then had

had in his face, which the physicians had ordered to be opened.

Bayle, E-
RASME. Z.

We are now come, in the course of our history, to very tempestuous and turbulent times. Luther had preached against indulgences in the year 1517; and the contest between the Romanists and the Reformed was begun and agitated with great fury on both sides. Erasmus, who was of a most pacific temper, and abhorred, of all things, dissensions and tumults, was much alarmed and afflicted at this state of affairs; and he often complained afterwards, that his endeavours to compose and reconcile the two parties, only drew upon him the resentment and indignation of both. From this time Erasmus was exposed to a most painful persecution, which he did not know how to bear with philosophy enough; and was outrageously inveighed against by the ecclesiastics, who loudly complained, that his bold and free censures of the monks, and of their pious grimaces and superstitious devotions, had paved the way for Luther. “ Erasmus, they used to say, laid the egg, and Luther hatched it :” and they said nothing more than what was true. Nay, Erasmus seems afterwards to have been considered, as really a coadjutor in the business of the reformation: for, in the reign of Mary queen of England, when a proclamation was issued out against importing, printing, reading, selling, or keeping heretical books, it is observable, that his works are reckoned amongst them.

Collier's Ec-
cles. Hist.

Erasmus received this year, which was 1518, a considerable present from Henry VIII, as also an offer of an handsome maintenance in England for the rest of his life: he thanked the king, but without either accepting or refusing the favour. A little time after, he wrote to cardinal Wolsey, whom however he did not love; and, after some compliments, heavily complained of the malice of some calumniators and haters of literature, who thwarted his designs of employing human learning to sacred purposes. “ These wretches, says he, ascribe to Erasmus every thing that is odious; and confound the cause of literature with that of Luther and religion, though they have no connexion with each other. As to Luther, he is perfectly a stranger to me, and I have read nothing of his, except two or three pages; not that I despise him, but because my own pursuits will not give me leisure: and yet, as I am informed, there are some who scruple not to affirm, that I have actually helped him. If he hath written well, the praise belongs not to me; nor the blame, if he hath written ill, since in all his works there is not a line that
“ came

“ came from me. His life and conversation is universally
 “ commended; and it is no small prejudice in his favour, that
 “ his morals are unblameable, and that calumny itself can
 “ fasten no reproach upon him. If I had really had time to
 “ peruse his writings, I am not so conceited of my own abilities,
 “ as to pass a judgment upon the performances of so
 “ eminent a divine. I was once against Luther, purely for
 “ fear he should bring an odium upon literature, which is
 “ too much suspected of evil already,” &c. Thus Erasmus goes on to defend himself here, as he does in many other places of his writings; where we may always observe his reserve and caution not to condemn Luther, while he condemned openly enough the conduct and the sentiments of Luther’s enemies. Though Erasmus addressed himself, upon this occasion, to Wolsey, yet it was impossible for the cardinal to be a sincere friend to him, because he was patronized by Warham, between whom and Wolsey there was no good understanding; and because the great praises, which Erasmus frequently bestowed upon the archbishop, would naturally be interpreted by the cardinal as so many slights upon himself. Erasmus, in his preface to Jerome, after observing of Warham, that he used to wear plain apparel, relates, that once, when Henry VIII. and Charles V. had an interview, Wolsey took upon him to set forth an order, that the clergy should appear splendidly dressed in silk and damask; and that Warham alone, despising the cardinal’s authority, appeared in his usual habit.

In the year 1519, Luther sent a very courteous and civil letter to Erasmus, whom he fancied to be on his side; because he had declared himself against the superstitions of the monks, and because these men hated them both almost equally. He thought too, that he could discern this from his new preface to the *Enchiridion militis Christiani*, which was republished this year. Erasmus replied, “ calling Luther his dearest brother
 “ in Christ; and informed him, what a noise had been made
 “ against his works at Louvain. As to himself, he had declared, he says, to the divines of that university, that he
 “ had not read those works, and therefore could neither approve nor disapprove them; but that it would be better for
 “ them to publish answers made up of solid argument, than to
 “ rail at them before the people, especially as the moral character of their author was blameless. He owns however,
 “ that he had perused part of his Commentaries upon the
 “ Psalms; that he liked them much, and hoped they might
 “ be serviceable. He tells him, that many persons, both in
 Vol. IV. B b “ England

Epist. 427.

“ England and the Low Countries, commended his writings. “ There is, says he, a prior of a monastery at Antwerp, a “ true Christian, who loves you extremely, and was, as he “ relates, formerly a disciple of yours. He is almost the only “ one who preacheth Jesus Christ, while others preach hu- “ man fables, and seek after lucre. The Lord Jesus grant “ you from day to day an increase of his Spirit, for his glory “ and the public good.” From these and other passages, Erasmus appears to have entertained hopes, that Luther’s at- tempts, and the great notice which had been taken of them, might be serviceable to true Christianity: however, he did not approve his conduct, nor had any thoughts of joining him: On the contrary, he grew every day more shy and cautious of engaging himself in his affairs. He was earnestly solicitous to have the cause of literature, which the monks opposed so violently, separated from the cause of Lutheranism; and there- fore he often observes, that they had no kind of connection. But, as the writer of his life says excellently well, “ the study “ of the Belles lettres is a poor occupation, if they are to be “ confined to a knowledge of languages and antiquities, and “ not employed to the service of religion, and of other “ sciences. To what purpose doth a man fill his head with “ Latin and Greek words, with prose and verse, with histo- “ ries, opinions, and customs, if it doth not contribute to “ make him more rational, more prudent, more civil, more “ virtuous and religious? Such occupations are to be confi- “ dered as introductory, and ornamental, and serviceable to “ studies of higher importance, such as philosophy, law, “ ethics, politics, and divinity. To abandon these sciences, “ in order to support philology, is like burning a city, to save “ the gates.”

Jortin, p.
224.

Epist. 516.

They now, viz. about the year 1520, began to exclaim furiously against Erasmus in England, although he had many friends there; and, among them, even persons of the first quality, and the king himself. He gives a remarkable instance of this in the behaviour of one Standish, who had been a monk, and was bishop of St. Asaph; and whom Erasmus some- times calls, by way of derision, *Episcopum a sancto asino*. Standish had railed at Erasmus, in a sermon preached at St. Paul’s, for translating the beginning of St. John’s gospel, “ *In principio erat sermo, and not verbum.*” He also accused Erasmus of heresy before the king and queen; but was tho- roughly exposed for it by two learned friends, who happened to be present. The friends of Erasmus are supposed to have been

been Pace, dean of St. Paul's, and sir Thomas More. This year, Hieronymus Aleander, the pope's nuncio, solicited the emperor and Frederic, elector of Saxony, to punish Luther. Frederic was then at Cologne, and Erasmus came there, and was consulted by him upon this occasion. Erasmus replied, ludicrously at first, saying, "Luther has committed two unpardonable crimes: he has touched the pope upon the crown, and the monks upon the belly." He then told the elector seriously, that "Luther had justly censured many abuses and errors, and that the welfare of the church required a reformation of them; that Luther's doctrine was right in the main, but that it had not been delivered by him with a proper temper, and with due moderation." The pope's agents, finding Erasmus thus obstinately bent to favour, at least not to condemn and write against, Luther, as they had often solicited him to do, endeavoured to win him over by the offer of bishoprics or abbeys. "I know, says he, that a bishopric is at my service, if I would but write against Luther: but Luther is a man of too great abilities for me to encounter; and, to say the truth, I learn more from one page of his, than all the volumes of Thomas Aquinas."

Nevertheless, Erasmus takes all opportunities of declaring his firm resolutions to adhere to the see of Rome. "What connections, says he, have I with Luther, or what recompence to expect from him, that I should join with him to oppose the church of Rome, which I take to be a true part of the catholic church; I, who should be loth to resist the bishop of my diocese?" As for the monks, they would have been heartily glad to have seen him a deserter, and lodged in the enemy's quarters, because he would have much less incommoded them as a Lutheran, than as a Catholic; for the same reason, that an enemy at home, and within your walls, does you far more mischief, by betraying you, than an enemy abroad and at a distance can do by attacking you. But Erasmus was determined not to stir. The truth is, he sought a middle way, with a view of putting an end to these fiery contests; but, above all, of keeping himself from being looked upon as a party on either side. Thus, there is a remarkable letter of his, written to Pace, dean of St. Paul's, in the year 1521: wherein he complains equally of the violence of Luther, and of the rage of the Dominicans; as also of the baseness and malice of Aleander, who ascribed to him some writings of Luther's, of which he had not even heard. Some affirmed, he tells us, that Erasmus had written a treatise, called, "The

“captivity of Babylon,” although Luther openly acknowledged it for his own: others said, that Luther had taken many of his sentiments from Erasmus. “I see now, says he, that the Germans are resolved, at all adventures, to engage me in the cause of Luther, whether I will or not. In this they have acted foolishly, and have taken the most effectual method to alienate me from them and their party. Wherein could I have assisted Luther, if I had declared myself for him, and shared the danger along with him? Only thus far, that, instead of one man, two would have perished. I cannot conceive what he means by writing with such a spirit: one thing I know too well, that he hath brought a great odium upon the lovers of literature. It is true, that he hath given us many wholesome doctrines, and many good counsels; and I wish he had not defeated the effect of them by his intolerable faults. But, if he had written every thing in the most unexceptionable manner, I had no inclination to die for the sake of truth. Every man has not the courage requisite to make a martyr; and I am afraid, that, if I were put to the trial, I should imitate St. Peter.”

Here Erasmus has spoken out. Whatever might be his opinion of Luther's principles, it was his cowardice, we see, which restrained him from espousing them openly. He had no vocation, he says, to be a martyr; though he has given us sufficient reason to believe, that he wished well to the cause. In short, think what we will of it, it was not truth, nor the desire of propagating it, but self-preservation only, which influenced Erasmus's conduct throughout this whole affair. He certainly approved of Luther's main doctrines, and inwardly wished he might carry his point; but, as he could not imagine that probable, he chose to adhere outwardly to the stronger party. “I follow, says he, the decisions of the pope and the emperor, when they are right, which is acting religiously: I submit to them, when they are wrong, which is acting prudently: and, I think, it is lawful for good men to behave themselves thus, when there is no hope of obtaining any more.” From this principle of policy, Erasmus extolled the book of Henry VIII. against Luther, even before he had seen it; and he began now to throw out hints, that he also would one day enter the lists, and take him to task. Yet, when his friend and patron Montjoy exhorted him, the same year, to write against Luther, he replied, “Nothing is more easy than to call Luther a blockhead; nothing is less easy than to prove him one: at least, so it

“seems

“ seems to me.” Upon the whole, Erasmus was greatly put to his shifts how to behave to Luther; and, if he frequently appears inconsistent, it cannot be wondered at, when it is considered, that he thought himself obliged to disclaim before men, what in his heart he approved, and even revered.

We are got into the year 1521, but we must not forget to observe, that in the year 1519, a collection of Erasmus's letters was published, which gave him, as he pretends, much vexation. As he had spoken freely in them on many important points, he could not avoid giving offence. The monks especially, as enemies to literature, exclaimed violently against them; and then, the Lutheran contentions breaking out, these letters were still more censured than before, and accused of favouring Lutheranism, at a time when, as he says, it was neither safe to speak, nor to keep silence. Then he adds, *Epist. 507.* that he would have suppressed those letters, but that Frobenius would not consent: where, as his historian observes, he could hardly speak seriously, since Froben was too much his friend and humble servant, to print them without his consent. In *Jorin, p. 218.* the year 1522, Erasmus published the works of St. Hilary. Erasmus, says Du Pin, “ when he published his editions of “ the fathers, joined to them prefaces and notes full of critical discernment: and, though he may sometimes be too “ bold in rejecting some of their works as spurious, yet it must “ be confessed, that he has opened and shewed the way to all “ who have followed him. He had lately published also at Basil his celebrated Colloquies, which he dedicated to John Erasmus Froben, son to John Froben, and his godson. He drew up these Colloquies, partly that young persons might have book to teach them the Latin tongue, and religion and morals at the same time; and partly, to cure the bigotted world, if he could, of that superstitious devotion, which the monks so industriously propagated. The liveliest strokes in them, have the monks and their religion for their object; on which account they no sooner appeared, than a most outrageous clamour was raised against them. He was accused of laughing at indulgences, auricular confession, eating fish upon fast-days, &c. and, it is certain, he did not talk of these things in the most devout way. The faculty of theology at Paris passed a general censure, in the year 1526, upon the Colloquies of Erasmus, as upon a work, in which “ the fasts and abstinences “ of the church are slighted, the suffrages of the holy virgin “ and of the saints are derided, virginity is set below matrimony, Christians are discouraged from monkery, and gram-
matical

“ matical is preferred to theological erudition : and therefore
 “ decreed, that the perusal of that wicked book be forbidden
 “ to all, more especially to young people, and that it be in-
 Du Pin, &c. “ tirely suppressed, if possible.” In the year 1537, pope
 Paul III. chose a select number of cardinals and prelates, to
 consider about reforming the church ; who, among other
 things, proposed, that young people should not be permitted to
 learn Erasmus’s Colloquies. A provincial council also, held at
 Cologne in 1549, condemned these Colloquies, as not fit to be
 read in schools. Condemn them however who will, they
 contain a treasure of wit and good sense, and can never be
 enough admired ; and, though they lie under the prejudice of
 being a school-book, yet are they not unworthy the perusal of
 the most advanced in knowledge. Colineus reprinted them at
 Paris in the year 1527, and, by artfully giving out that they
 were prohibited, sold, it is said, above four and twenty thou-
 sand of one impression.

Adrian VI. having succeeded Leo in the see of Rome,
 Erasmus dedicated to him an edition of a Commentary of
 Arnobius upon the Psalms ; and added to it an epistle, where-
 in he congratulates this new pope, and intreats him not to pay
 any regard to the calumnies spread against his humble servant,
 without first giving him a hearing. Adrian returned him an
 elegant and artful letter of thanks, exhorting him strongly to
 write against Luther, and inviting him to Rome. Erasmus
 wrote a second time, and offered to communicate to Adrian
 his opinion upon the properest methods to suppress Lutheranism :
 for he entertained some hopes, that his old friend and school-
 fellow might possibly do some good. Adrian sent him word,
 that he should be glad to have his opinion upon this affair ;
 and invited him a second time to Rome. Erasmus excused
 himself from the journey, on account of his bad health, and
 other impediments ; but certainly did not repose such confi-
 dence in Adrian, as to trust himself in his hands. He tells his
 holiness, that he had neither the talents, nor the authority, re-
 quisite for answering Luther with any prospect of success. He
 then proceeds to the advice he had promised : and, 1. “ He
 “ disapproves all violent and cruel methods, and wishes that
 “ some condescension were shewed to the Lutherans. 2. He
 “ thinks, that the causes of the evil should be searched into,
 “ and suitable remedies applied ; that then an amnesty should
 “ ensue, and a general pardon of all that was past ; and that
 “ then the princes and magistrates should take care to prevent
 “ innovations for the future. 3. He thinks it needful to re-
 “ strain

“ strain the liberty of the press. 4. He would have the pope
 “ to give the world hopes, that some faults should be amended,
 “ which could be no longer justified. 5. He would have him
 “ assemble persons of integrity and abilities, and of all na-
 “ tions ”.—Here Erasmus breaks off in the middle of a sen-
 tence, intending to say more at another time, if the pope
 were willing to hear it. But he had already said too much.
 Adrian utterly disliked his advice; and Erasmus’s enemies
 took this opportunity of endeavouring his ruin; but, luckily
 for him, the pope died soon after, which put a stop to their
 contrivances,

As the monks reported in all places, that Erasmus was a
 Lutheran, he took much pains by his letters to undeceive the
 public, and satisfy his friends. With this view he wrote, in
 1523, to Henry VIII, and to the pope’s legate in England.
 Cuthbert Tonstall sent him a letter, and exhorted him to an-
 swer Luther; and Erasmus, unable any longer to withstand
 the importunate solicitations of the Romanists, sent word to
 the king, that he was drawing up a piece against Luther.
 This was his *Diatribē de libero arbitrio*, which was published
 the year after. But this gave no satisfaction at all to the Ro-
 manists: and indeed who can wonder? For, supposing Eras-
 mus to have proved Luther erroneous in his notion of free-will,
 as all parties allowed he did, what had this to do with the dis-
 pute between Luther and the pope? or how, by so doing, did
 he favour the Romanists any more than the Lutherans? To
 say the truth, Erasmus very dextrously and artfully chose this
 point of disputation, that he might appear to the Romanists to
 write against Luther, and yet avoid censuring his other doc-
 trines, which were opposite to those of the Romish church:
 that is, to write and not to write against him. The Roma-
 nists thought themselves very little obliged to Erasmus for this
 work, and in reality were so.

Adrian dying this year, Clemens VII. succeeded him, and
 sent to Erasmus an honourable diploma, accompanied with two
 hundred florins. He invited him also to Rome, as his prede-
 cessor had done: but “ at Rome, says Erasmus, there are
 “ many who want to destroy me, and they had almost ac-
 “ complished their purpose before the death of Adrian. After
 “ having, at his own request, communicated to him my se-
 “ cret opinion, I found that things were altered, and that I
 “ was no longer in favour ”. The cause was manifest, says
 the writer of his Life: Erasmus had hinted at the necessity of a
 reformation; and such language was highly disgusting at the

Jortin, p.
323.

court of Rome. If Luther did not like Erasmus, because Erasmus approved not in all things either his doctrine or his conduct, the court of Rome liked him as little, because he did not condemn Luther in all things: yet thought it proper to give him good words and fair promises, and to intice him thither if possible; where he would have been in their power, and no better than a prisoner at large.

In the year 1524, Luther, upon a rumour probably that Erasmus was going to write against him, sent him a letter, full of life and fire and spirit; which gives so just an idea of both Luther and Erasmus, that we think ourselves obliged to present the reader with part of it. He begins in the apostolical manner: "Grace and peace to you from the Lord Jesus. I shall not complain of you for having behaved yourself, as a man alienated from us, for the sake of keeping fair with the Papists, our enemies: nor was I much offended, that in your printed books, to gain their favour, or to soften their fury, you censured us with too much acrimony. We saw, that the Lord had not conferred upon you the discernment, the courage, and the resolution, to join with us in freely and openly opposing those monsters; and therefore we durst not exact from you, what greatly surpasseth your strength and your capacity. We have even borne with your weakness, and honoured that portion of the gift of God, which is in you". Then, having bestowed upon him his due praises, as a reviver of good literature, by means of which the holy scriptures had been read and examined in the originals, he proceeds thus: "I never wished, that, deserting your own province, you should come over to our camp. You might indeed have favoured us not a little by your wit and eloquence; but, so far as you have not the courage which is requisite, it is safer for you to serve the Lord in your own way. Only we feared, that our adversaries should entice you to write against us, and that necessity should then constrain us to oppose you to your face.—I am concerned, as well as you, that the resentment of so many eminent persons of our party hath been excited against you. I must suppose, that this gives you no small uneasiness: for virtue, like yours, mere human virtue, cannot raise a man above being affected by such trials.—I could wish, if it were possible, to act the part of a mediator between you, that they might cease to attack you with such animosity, and suffer your old-age to rest in peace in the Lord: and thus they would act, if they either considered your weak-

ness,

“ness, or the greatness of the cause in dispute, which hath
 “been long since beyond your talents. They would shew
 “their moderation towards you so much the more, since our
 “affairs are advanced to such a point, that our cause is in no
 “peril, though even Erasmus should attack it with all
 “his might : so far are we from dreading the keenest strokes
 “of his wit. On the other hand, my dear Erasmus, if
 “you duly reflect upon your own imbecillity, you will ab-
 “stain from those sharp and spiteful figures of rhetoric ; and,
 “if you cannot defend our sentiments, will treat of subjects,
 “which suit you better. Our friends, as you yourself will
 “allow, have reason to be uneasy at being lashed by you,
 “because human infirmity thinks of the authority and repu-
 “tation of Erasmus, and fears it : and indeed there is much
 “difference between him and other Papists, he being a more
 “formidable adversary than all of them put together”. This Epist. 726.
 letter vexed Erasmus not a little, as may easily be imagined.
 He wrote an answer to it ; but the answer is not in the col-
 lection of his epistles.

In the year 1525, Erasmus published his *Diatribes de libero arbitrio* against Luther ; which Luther replied to, in a treatise intitled, *De servo arbitrio*. He tells Erasmus, that his *Diatribes*, as to the manner and composition, is very elegant ; as to the matter, very contemptible, and resembling “an excrement in a golden dish”. He mixes compliment, praise, scorn, insult, ridicule, and invective, all together ; and flings them at his head. Erasmus was much provoked at this treatment, and immediately wrote a reply, which was the first part of his *Hyperaspistes* : the second was published in 1527. The year after he published two treatises, in the way of dialogue, intitled, “The pronounciation of the Greek and Latin languages”, and “The Ciceronianus.” In the former, which is one of the most learned of all his compositions, are contained very curious researches into the pronounciation of vowels and consonants ; in the second, which is one of the most lively and ingenious, he rallies agreeably some Italian Poets, who scrupled to make use of any word or phrase, which was not to be found in Cicero. Not that he condemned either Cicero or his manner of writing, but only the servility and pedantry of his imitators, which he thought, and very justly, worthy of ridicule. On the contrary, when Froben engaged him, the very same year, to revise a new edition of the *Tusculan questions*, he prefixed to it an elegant preface, in which he highly extols Cicero, both for his style and moral sentiments,
 and

and almost makes a saint of him : and Julius Scaliger, who levelled a Philippic or two at Erasmus, for his treatment of the Ciceronians, declared afterwards, that he was willing to forgive him his blasphemies, and to be at peace with him thenceforward, for the sake of this preface ; which he considered as a kind of penance, and of satisfaction made to the manes of the Roman orator.

In April 1529, Erasmus departed from Basil, where he had now lived many years, but where he thought himself no longer safe ; and went to Friburg, where at first he had apartments belonging to the king, but afterwards bought a house. Here, in 1531, he had a sight of the first oration of Julius Scaliger against his Ciceronianus ; all the copies of which, or at least as many as he could, Erasmus is said to have collected and destroyed. “ There is something, says dr. Jortin, ridiculously diverting in the pompous exclamations and tragical complaints of Scaliger. One would imagine at least, that Erasmus had called Cicero fool or knave, and had made water upon his ashes : and yet all his crime was, to have besprinkled the servile imitators of Cicero with a little harmless banter”. After the first oration, Scaliger composed a second, more scurrilous if possible than the first : but it was not published, till after Erasmus’s death, in 1537. Some of Scaliger’s friends were much displeased, it seems, at the scandalous manner in which he had treated Erasmus, and desired him to give over the contention. He declared himself therefore, though in a proud and awkward manner, willing to be reconciled : and, to do him justice, he was at last sorry for his rudeness to Erasmus, and wrote a copy of verses in his praise, when he heard that he was dead.

Erasmus now began to complain to his friends, and to represent himself as quite worn down with age, pain, and sickness ; and in 1535, he returned to Basil, to try if he could recover his health, where he continued ever after. This year Bembus congratulates him upon the high regard which the pope had for him ; and hopes that it would end in great preferment, by which he probably meant a cardinal’s hat. The enemies of Erasmus have affirmed, that the court of Rome never designed him such a favour : Erasmus hath affirmed the contrary, and says, “ that having written to Paul III, that pope, before he had unsealed his letter, spoke of him in the most honourable manner : that he had resolved to add to the college of cardinals some learned men, of whom he might make use in the general council, which was to be called ; and I, says Erasmus,

“ Erasmus, was named to be one. But to my promotion it was objected, that my bad state of health would make me unfit for that function, and that my income was not sufficient: so at present they think of loading me with preferments, that I may be qualified for the red hat. He declares however, that his health would not permit him to accept such favours, since he could scarce stir out of his chamber with safety; and he refused every thing that was offered him.”

Erasmus had been ill at Friburg, and he continued so at Basil. In the summer of 1536, he grew worse; and the last letter, which we have of his writing, is dated June the 20th of that year. He subscribes it thus, “ Erasmus Rot. ægra manu.” He was for almost a month ill of a dysentery; and he knew, that his disease would prove mortal. He had foreseen for several months, that he could not hold out long; and he foretold it again three days, and then two days, before his death. He died upon the 12th of July, in the 69th year of his age; and was buried in the cathedral church of Basil, where his tomb is to be seen, with a Latin inscription on the marble, of which a copy is inserted in the first volume of his works. He had made his will in February, in which he left handsome legacies to his friends, and the remainder to be distributed to relieve the sick and poor, to marry young women, and to assist young men of good characters: by which it appeared, that he was not in low circumstances, nor so bad an œconomist, as he sometimes seemed, between jest and earnest, to represent himself. His friend Beatus Rhenanus has given us a description of his person and manners, and tells us, that he was low of stature, but not remarkably short; that he was well-shaped, of a fair complexion, with hair in his youth of a pale yellow, grey eyes, a chearful countenance, a low voice, and an agreeable utterance; that he was neat and decent in his apparel; that he had a very tender and infirm constitution, and a vast memory; that he was a pleasant companion, a very constant friend, generous and charitable, &c. He had one peculiarity belonging to him, which was, that he could not endure even the smell of fish; so that, however he might be a Papist in other respects; he had, as he says, a most Lutheran stomach. He used to dine late, that he might have a long morning to study in. After dinner, he would converse chearfully with his friends upon all sorts of subjects, and deliver his opinion freely upon men and things. Erasmus, says Bayle, did not care, at first, to sit
for

In vit. Erasmi.

ERASME,
not. S.

for his picture ; but he conquered that aversion, and was frequently drawn by Holbein.

Bayle E-
RASME,
not. H.

He dwelt longer at Basil than at any other place. He delighted in that city ; and though he sometimes made excursions, yet he was sure to return. The revolution in religion was the only cause, that hindered him from fixing his tabernacle there all his days. At Basil they shew the house in which he died ; and the place, where the professors of divinity read their winter-lectures, is called the college of Erasmus. His cabinet is one of the most considerable rarities of the city : it contains his ring, his seal, his sword, his knife, his pencil, his will written with his own hand, and his picture by Holbein, which is a master-piece. The magistrates bought this cabinet, in 1661, for nine thousand crowns, of the descendants of Erasmus's heir. And, if we may believe Patin, they made a present of it to the university ; but others say, they sold it for a thousand crowns. Nothing has made the city of Rotterdam more famous, than her having given birth to this great man : nor hath she been insensible of the honour, but hath testified her regard to him in the following manner. In the first place, the house, in which he was born, is adorned with an inscription, to inform both natives and strangers of this illustrious prerogative. Secondly, the college, where Latin, Greek, and rhetoric are taught, bears the name of Erasmus, and is consecrated to him by an inscription on the frontispiece. Thirdly, a statue of wood was raised to him in the year 1549. Fourthly, a statue of stone was erected in the year 1555. Fifthly, they erected one of copper in the year 1622, which is admired by the connoisseurs. It is in an open part of the city, by the side of a canal, upon a pedestal adorned with inscriptions, and surrounded with iron rails.

But, with all his greatness, Erasmus had, and it must not be dissembled, his failings and infirmities. Bayle has observed of him, that he had too much sensibility, when he was attacked by adversaries ; made too many complaints of them ; and was too ready to answer them : and Le Clerc has often censured him for his lukewarmness, timidity, and unfairness, in the business of the reformation. Dr. Jortin seems to allow some foundation for these censures, yet hath offered what can be offered by way of excuse for Erasmus. To the first of them he replies, that Erasmus “ was fighting for his honour, and for
“ his life ; being often accused of nothing less than hetero-
“ doxy, impiety, and blasphemy, by men whose forehead
“ was a rock, and whose tongue was a razor. To be mis-

“ re-

“ represented as a pedant and a dunce, he says, is no great
 “ matter, for time and truth put folly to flight : to be accused
 “ of heresy by bigots, hypocrites, politicians, and infidels,
 “ this is a serious affair ; as they know too well, who have
 “ had the misfortune to feel the effects of it”. As for his *Life*, p. 599.
 lukewarmness in promoting the reformation, dr. Jortin is of
 opinion, that much may be said, and with truth, in his behalf.
 He thinks, that Erasmus “ was not intirely free from the pre-
 “ judices of education ; that he had some indistinct and con-
 “ fused notions about the authority of the church catholic,
 “ which made it not lawful to depart from her, corrupted as
 “ he believed her to be ; and that he was much shocked at the
 “ violent measures which were pursued by the reformers, as
 “ well as by the violent quarrels which arose among them.
 “ The doctor cannot be persuaded, that the fear of losing his
 “ pensions and coming to want ever made Erasmus say or do
 “ things which he thought unlawful : yet supposes, that he
 “ might be afraid of disobliging several of his oldest and best
 “ friends, who were against the Lutheran reformation, such
 “ as Henry VIII, Charles V, the popes, Wolsey, &c. and
 “ also his patrons, Warham, Montjoy, More, Toustall,
 “ Fisher, Bembus, &c. and all these things might influence
 “ his judgment, though he himself was not at all aware
 “ of it. There is no necessity to suppose, that he acted
 “ against his conscience in adhering to the church of Rome :
 “ no, he persuaded himself that he did as much as piety and
 “ prudence required from him, in censuring her defects. The
 “ doctor observes, that, though as Protestants we are certainly
 “ much obliged to Erasmus, yet we are more obliged to Lu-
 “ ther, Melancthon, and other authors of the reformation.
 “ This, says he, is true ; yet it is as true, that we and all the
 “ nations in Europe are infinitely obliged to Erasmus, for
 “ spending a long and laborious life, in opposing ignorance
 “ and superstition, and in promoting literature and true
 “ piety”.

The works of Erasmus were published at Leyden in the *Ibid. p. 274,*
 year 1706, in a very handsome manner, in ten volumes, in *275.*
 folio, having been printed under the care and inspection of
 the most learned mr. Le Clerc : and we think it proper to sub-
 join the contents of each volume here, as it will not only
 present the reader with many pieces of Erasmus, which it was
 inconsistent to insert in the course of this article, but also in
 some measure further illustrate the history of his life.

VOL. I.

De copia verborum & rerum libri duo.
 Theodori Gazæ grammatices libri duo.
 Syntaxis.
 Ex Luciano versæ.
 Erasmi declamatio Lucianæ respondens.
 De ratione conscribendi epistolas.
 De pueris statim ac liberaliter instituendis.
 De ratione studii.
 De laude medicinæ.
 Libanii aliquot declamationes versæ.
 Similium liber unus.
 Colloquiorum liber.
 De recta Latini Græcique sermonis pronuntiatione.
 Ciceronianus, sive de optimo dicendi genere.
 De civilitate morum puerilium.
 Galeni quædam Latine versæ.
 Epitome inelegantias Laurentii Vallæ.
 uripidis Hecuba & Iphigenia versibus Latinis reddita.
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ERASTUS (THOMAS) a celebrated physician and divine, was born at Baden in Germany about the year 1524. He was liberally educated, and sent to the university of Basil, when he was sixteen years old ; but he had some difficulties to struggle with, on account of the narrow circumstances of his parents. Providence however, says Melchior Adam, raised up a Mecænas for him, who supplied him plentifully with every thing he wanted. When he had been at Basil two years, he was seized with the plague, but happily recovered from it. Afterwards he went into Italy, and settled at Bologna ; where he applied himself intensely to the study of philosophy first, and then of physic. He spent nine years in Italy among the most eminent physicians, and acquired great skill in that science. Then he returned to his own country, and lived some time at the court of the princes of Henneberg, where he practised physic with great reputation. Afterwards the elector Palatine, Frederic III, gave him an honourable invitation to his court, and made him his first physician and counsellor : he appointed him also professor of physic in the university of Heidelberg. Here there arose a warm dispute about the sacrament, namely, " Whether the terms FLESH and BLOOD ought to

Melch. Adam, in vita.

“ be understood literally or metaphorically ”? Erastus engaged in this controversy, and published a book, in which he contended for the metaphorical sense. He had all along joined the study of divinity to that of physic, and was esteemed as good a divine as he was a physician: for which reason, in the year 1564, when a conference was held between the divines of the Palatinate and those of Wirtemberg, about the real presence in the Lord's supper, Erastus was ordered by the elector Frederic to be present at it. Erastus afterwards left Heidelberg, and returned to the university of Basil, where he had been educated. Here he caused a society to be established for the particular study and promotion of medical knowledge, and spent the last years of his life in the active pursuit of it: and here he died upon the 31st of December in the year 1583.

He wrote several books of philosophy and physic, and some particularly levelled at Paracelsus, whose whimsies and extravagancies he was very earnest to discredit and explode. He wrote, as we have observed, upon subjects of divinity; but what made the most noise of all his performances, and makes him chiefly memorable now, is his book *De excommunicatione ecclesiastica*. In this he denies the power of the church, and affirms their censures to be incapable of extending beyond this present life. For this, as we may easily conceive, the loudest anathema's have been thundered against him by the Papists; nor has he been spared by those who were not Papists. Beza wrote against him in a book, intitled, “ *De vera excommunicatione et Christiano presbyterio* ”; and so did our learned Hammond in his book, “ *Of the power of the keys* ”. Erastus knew well enough, that a work of that import was not likely to be relished by divines of any order; and therefore ordered it not to be published, till after his death. Melchior Adam says, that it was supposed to be published by his widow; which looks as if it was ushered into the world from an unknown editor.

E R E M I T A (DANIEL) a native of Antwerp, and secretary to the duke of Florence, flourished about the beginning of the seventeenth century, and was a pretty good writer; but neither his conduct nor morals were consistent with the profession of the Belles lettres, to which he had devoted himself. Scaliger had a great esteem for him, and recommended him in the strongest terms to Casaubon; for which he was afterwards very sorry, upon hearing that the young man was turned Roman-atholic. Casaubon, at
Sca-

Scaliger's recommendation, took him into his friendship, procured him an imployment, and endeavoured to get him into mr. de Montaterre's family in quality of preceptor. The affair was upon the point of being concluded, when Eremita found means to ingratiate himself with mr. de Vic, who was going ambassador into Switzerland. De Vic, being a man of great bigotry, and fired with a zeal for making converts, soon won over Eremita, by means of a single conference with one of the bawling enthusiasts of that age, a Portuguese monk. This circumstance vexed Casaubon to the heart, who knew the abilities of the converter, and those of the convert: he knew, that Eremita was a better scholar than the monk, and yet he was informed, that the monk gave Eremita a fall at the first onset. But he soon found the reason, why so slight a resistance had been made: for Eremita desired nothing more than to persuade himself, that the richest religion is at the same time the best.

However, though Eremita had changed his religion, he still retained a veneration for Scaliger: of which he gave a public testimony, even after the death of Scaliger, in defending him against Scioppius. But he got nothing by this: for Scioppius published a great many things of him, which did no honour to his character. He relates, that he had seen him at Rome in 1606: Eremita, says he, came to me with the two Rubens's, in order to go to Tivoli; and these gentlemen were greatly shocked at the lewdness of his conversation. He was for ever talking of Petronius and Aretine's postures; nay, he drew the most obscene figures on the walls of the public houses where they lodged. Having disappeared for some time after, it was concluded, that poverty had forced him to shelter himself in some Carthusian monastery; but it was found, that he was retired to Sienna, where he made his court to archbishop Ascano Piccolomini, who recommended him to Silvio Piccolomini, great chamberlain to the duke of Florence. By this means he obtained a pension from that prince, as a reward for a panegyric, written by him on the nuptials of the great duke with Magdalen of Austria, and published in the year 1608. He solicited so earnestly to be sent into Germany with the deputy, who went to acquaint the several princes of the empire with the death of the great duke's father, that his request was granted. At his return to Florence, he told a hundred idle stories concerning the drunkenness of the Germans, in order to make his court to the Italians. He set up at Florence for a man who was profoundly skilled in af-

Scioppius,
in Oporini
Grubini
Amphitod.
Sciopp.
P. 335.

Ibid. 345. fairs of government; and promised a Commentary, which should exceed whatever had been writ upon Tacitus. As he looked upon the history of our Saviour as fabulous, so he took a delight in exclaiming against the inquisitors and the clergy; and had a hundred tales ready upon those occasions, all which

Ibid. 363. he could set off to advantage.

Such is the idea which Scioppius has given of Eremita; and, though the slanderous and satirical cast of mind, for which Scioppius was remarkable, may, in most cases of this nature, make his evidence suspected, yet Casaubon has related some particulars, which give an air of probability to what is told here. Eremita died of the venereal disease at Leghorn, in the year 1613. Grævius published at Utrecht, in the year 1701, an octavo volume of Eremita's *Opera varia*; among which were, *Aulicæ vitæ ac civilis, libri IV.* These works were in manuscript in the duke of Florence's library, and communicated by Magliabecchi to Grævius, who, in a preface, has endeavoured to refute the slanders of Scioppius. The four books *De Aulica vitæ ac civili* are written with great purity and elegance of style, and abound with curious knowledge, which makes them entertaining as well as useful. Mr. Bayle mentions two other works of our author, which, he says, deserve to be read: *Epistolica relatio de itinere Germanico, quod legatione magni Etruriæ ducis ad Rodolphum II. imperatorem Germaniæ anno 1609 peractum fuit*; and his epistle *de Helvetiorum, Rhetorum, Sedonensium situ, republica, & moribus.* His Latin poems were inserted in the second volume of *Deliciæ poetarum Belgicorum.*

Cave, Hist.
literar.
tom. ii.
p. 45.

ERIGENA (JOHN) called also Scotus, was an Englishman, according to some, and born at Ergene, a town bordering upon Wales; a Scotsman, as others say, and born at Aire; an Irishman, according to others, and taking his name from Ireland, which was formerly called Eri. Whichever he was, he was an uncommon man in his day; for he flourished about the middle of the ninth century, and was very learned in a very barbarous age. He left his own country when he was young, and went into France, where he was kindly received and greatly encouraged by Charles the Bald. That monarch was so fond of him, on account of his extraordinary parts and learning, that he admitted him to an intimacy with him, and made him the constant companion both of his pleasures and of his business. About the year 850, when the predestinarian controversy was agitated, Erigena engaged warmly in

in it; and drew great ill-will upon himself, although the books of his antagonists were condemned. This was supposed to have proceeded partly from some philosophical dogma's in his writings, not agreeable to the doctrines of the holy church, and partly from envy conceived against him for his intimacy with the king. In the year 877, after the death of Charles, he returned to England; and, some time after, was employed by king Alfred to promote learning and the liberal arts. For this purpose he was appointed to preside at Oxford, over the studies of geometry and astronomy in particular; that university being either lately founded, or lately restored by Alfred. Three years he spent in this situation; but some disputes and disturbances arising at Oxford, he left that place, and retired to a monastery at Malmesbury. There he opened a school; and, behaving harshly and with severity to his scholars, was stabbed by them with the iron bodkins they then wrote with, in such a manner that he died. His death happened upon the 4th of November 883, according to some; 886, according to others. Some say, that his scholars were instigated to this desperate act by the monks, who had conceived an hatred against him, as well for his learning as his heterodoxy: nevertheless, if this was so, we are told, that a miracle was wrought at his funeral by the descent of fire from heaven, which changed their way of thinking about him; for they not only buried him in a more honourable place than they intended, but considered him also as a saint and martyr. And such he continued to be in the church of Rome, till some wiser heads of late discovered in him principles directly contrary to the doctrine of transubstantiation; and then Baronius struck him out of the martyrology. He wrote five books *De divisione naturæ, seu de rerum natura*; and translated from the Greek the *Ambigua S. Maximi, seu scholia ejus in difficiles locos S. Georgii Nazianzeni*. These two works were printed at Oxford in folio, in the year 1681. He wrote also a book 'about predestination;' translated into Latin four pieces of Dionysius the Areopagite, which he dedicated to Charles the Bald; and wrote also, at the command of the same Charles, a book 'upon the body and blood of Christ,' in which he maintained the same doctrine with Bertram; but his book was afterwards condemned in the days of Lanfranc.

ERPENIUS (THOMAS) or, as he is called in Dutch, Thomas of Erpe, was a most learned writer, and incomparably skilled in the oriental tongues. He was descended from

G. J. Vossii
Oratio in
obitum T.
Erpenii, ha-
bita 13 Nov.
1624.

noble families at Boisleduc in Brabant, which place his parents had quitted on account of the Protestant religion they had embraced; and was born at Gorcum in Holland, on the 11th of September 1584. From his earliest years, he shewed a peculiar disposition for learning; which induced his father, though no scholar himself, to send him at ten years of age to Leyden, where he began his studies, and prosecuted them with such success, that his masters were extremely surprized. At the age of eighteen, he was admitted into the university of that city; where he took the degree of doctor in philosophy, on the 8th of July 1608. Vossius informs us, that, not long after he became a student in that place, he grew so diffident of succeeding in his studies, as to have thoughts of laying them entirely aside; but that, resuming fresh courage, he made himself master of several branches of literature, and particularly metaphysics. For this purpose he read over, not only Aristotle, but likewise a great number of his interpreters, with all the commentariss of Suarez; in which, it seems, he was so conversant, that, several years after he had gone through his course of philosophy, and was engaged in other studies, he could give a distinct account of the contents of almost every page of that vast work.

He had already passed through a course of divinity, and gained a considerable skill in the oriental languages; to which he had applied himself, at the persuasion of Joseph Scaliger, who foresaw how great a man he would prove in that branch of learning. He afterwards travelled into England, France, Italy, and Germany; in which countries he contracted an acquaintance with the most learned men there. While he was at London, he became acquainted with mr. William Bedell, who was excellently skilled in the oriental tongues. He continued a year in Paris, where he learned Arabic of an Egyptian Jacobine, named Barbatus; and gained the friendship of Isaac Casaubon, among whose letters are several to Erpenius. In a letter dated the 7th of April 1610, he exhorts him to prosecute his studies in the Arabic tongue, telling him, that "it would be of the greatest importance to learning; that, "if he looked round the Christian world, he would find no "person who had taken the proper method to gain the wished- "for point in that kind of literature; that Joseph Scaliger had "disappointed their hopes; that Bedell, though a man of "great learning, proceeded so slowly, and followed such a "course of studies, that they knew not what to expect "from him; that the German, who made so great a noise, "was

“ was not to be depended on; that the Italians, after raising great expectations, had of a sudden deserted them; in short, that himself was the only person who had laid a solid and firm foundation for a future superstructure.” During his stay at Venice, by the assistance of some learned Jews and Turks, he acquired the knowledge of the Turkish, Persian, and Ethiopic languages; and he distinguished himself in Italy to such advantage, that he was offered a stipend of 500 ducats a year, to translate some Arabic books into Latin.

After four years spent in his travels, he returned to Leyden on the 4th of July 1612; about which time there was a design to have him sent for into England, and to have an honourable stipend settled on him; but, in February following, he was chosen, by the curators of the university of Leyden, professor of the Arabic and other oriental tongues, except the Hebrew, of which there was already a professor. He filled this chair with great applause, and soon after set up, at an extraordinary expence, a press for the eastern languages, at which he printed a great many excellent works. In October 1616, he married a daughter of a counsellor in the court of Holland, by whom he had seven children, three of which survived him. In 1619, the curators of the university erected a second chair for the Hebrew language, of which they appointed him professor. In 1620, he was sent by the prince of Orange and the states of Holland into France, to solicit Peter du Moulin or Andrew Rivet to undertake the professorship of divinity at Leyden: but not prevailing then, he was sent again the year following, and, after six months stay in France, procured Rivet, with the consent of the French churches, to remove to Leyden. Some time after his return, the states of Holland appointed him their interpreter, and employed him to translate the letters they received from the several princes of Africa and Asia, and also to write letters in the oriental languages: and the emperor of Morocco was so pleased with the purity of his Arabic style, that he shewed his letters to his nobles, as a prodigious curiosity, for their elegance and propriety. In the midst of these employments, he was seized with a contagious disease, which was then epidemical: and, being carried to Leyden, died there on the 13th of November 1624, at no more than forty years of age. All the learned lamented him, and wrote the highest eulogiums upon him; as indeed he well deserved them, for he was not only most eminent as a scholar, but also a worthy, honest, good kind of man. We have already observed, that he rejected an advantageous offer made him in Italy: he

Meursii Athenæ Batavæ, p. 301.
L. Bat.
1625, 4to.

rejected another from the king of Spain and the archbishop of Seville, who invited him into that kingdom, to explain certain Arabic inscriptions. Gerard-John Vossius made his funeral oration in Latin, printed at Leyden 1625, in 4to; and the same year were published, at the same place, in 4to, Peter Scriverius's *Manes Erpeniani, cum epicediis variorum*.

He published a great many works, which have spread his name all over the world; and of which the following is a catalogue: 1. *Annotations ad lexicon Arabicum Francisci Raphelengii*. Leyden, 1613, 4to, printed with the *Lexicon*. 2. *Grammatica Arabica*, 1613, 4to. 3. *Proverbiorum Arabicorum centuriæ II*, Arabice & Latine, cum scholiis Josephi Scaligeri & Thomæ Erpenii; 1614, 4to. Scaliger having translated and written notes upon part of the Arabian proverbs, Casaubon engaged Erpenius, Scaliger being dead, to compleat that work. 4. *Lockmanni fabulæ & selecta quædam Arabum adagia, cum interpretatione Latina & notis*; 1615, 8vo. Amsterdam 1636 & 1656 in 4to, with the Arabic grammar just mentioned. 5. *Giarumia grammatica de centum regentibus, sive linguæ Arabiæ particulis, Arabice & Latine, cum notis*; 1617, 4to. *Giarumia* is an Arabic grammar, which takes its name from its author, and is highly esteemed in Asia and Africa. 6. *Novum Testamentum Arabice*; 1615, 4to. This is an ancient Arabic version, whose author is not known. 7. *Historia Josephi patriarchæ ex Alcorano, Arabice, cum versione Latina & notis*; 1617, 4to. 8. *Canones de literarum EVI apud Arabes natura & permutatione*; 1618, 4to. 9. *Rudimenta linguæ Arabicæ*; 1620, 8vo. 10. *Versio & notæ ad Arabicam paraphrasin in evangelium Joannis*; 1620. 11. *Grammatica Hebræa*; 1621, 8vo. 12. *Orationes tres de linguarum Hebrææ atque Arabicæ dignitate*; 1621, 8vo. 13. *Pentateuchus Mosis Arabice*; 1622, 4to. This version is ancient, and was made by a Christian. 14. *Elmacini historia Saracenica, &c.* 1625, folio. 15. *Psalmi Davidis Syriace, cum versione Latina*; 1625, 4to. 16. *Grammatica Chaldaea & Syra*; 1628, 8to. 17. *De peregrinatione Gallica utiliter instituenda tractatus*; 1631, 12mo. 18. *Præcepta de lingua Græcorum communi*; 1662, 8vo. 19. *Arcanum punctuationis revelatum, &c.* 1624, 4to. Some of these, the reader sees, are posthumous: he had a design to have published an edition of the Koran, with an accurate Latin version and notes, and a confutation of it where it was necessary; a *Thesaurus grammaticus* for the Arabic tongue; and a *Lexicon* of the same language. But he was prevented by death from

from executing these designs; as we are informed by Mr. Chappelow, in the preface to his *Elementa linguæ Arabicæ ex Erpenii rudimentis, ut plurimum, desumpta*. Cujus praxi grammaticæ novam legendi praxin addidit Leonardus Chappelow, linguæ Arabicæ apud Cantabrigienfis professor; Lond. 1730, 8vo.

ESSENES, a sect among the Jews, as the Pharisees and Sadducees were, yet not mentioned in the writings of the evangelists. Some impute this silence, observed about them, to their having given no opposition to Christ and his apostles; for they are said to have minded nothing but their own private concerns, and not to have mixed with the Jewish people, or meddled at all with state affairs. Their origin is very obscure, it not being known from whence they took their name, or at what time they begun; but it is supposed, that the date of their rise must be fixed later than the Babylonish captivity, because there is not the least mention, in any writer, of their subsisting before. The Essenes were divided into two sorts, namely, Practics and Theoretics. The first lived in cities, the other in solitary places: the first spent their time in handicrafts, the other in contemplation only. The Practics had dinner and supper, the Theoretics only supper. The Essenes were again divided into those who allowed marriage, and those who led single lives. The former allowed marriage, for the sake of procreation only; and never lay with their wives after conception, to shew, that their commerce with them proceeded more from a principle of duty, than to gratify any sensual appetite. They were likewise particularly careful not to approach their wives, if they had reason to suspect them unhealthy, or under any indisposition for breeding; but always staid till they were perfectly in order. For the Essenes in general, they professed a community of goods; shunned for the most part marriage, and all pleasures whatsoever; wore white garments, forbad oaths, drank nothing but water, had their elders in singular respect, and, above all, were so strict in their observation of the Sabbath, that they prepared their meat on the eve, would not remove a vessel out of its place, nor even ease or supply nature upon it, unless they were pressed beyond measure. Philo tells us also, that they offered no sacrifices to God, but those of a pure and upright heart; which, if true, shews, that they had wandered widely from Judaism. Josephus however represents the matter somewhat otherwise; and says, that they did, upon certain occasions, bring

Josephus de Bello Judæico, & Philo Judæus, passim. Cleric. Hist. Eccles. Proleg. c. iv.

bring presents to the temple. Upon the whole, as Le Clerc says, they were a melancholy enthusiastic kind of people, not fit for common life, or the cultivation of those virtues which belong to human nature; though Philo and Josephus have said such high things of them. But men, foolish and mad, have always been ready to corrupt true religion with the chimeras of their own deluded imaginations: they did it always, they do it now as much as ever.

ESTAMPES (ANNE of Pisseleu, duchess of) mistress to Francis I. of France, is supposed to have caught the heart of that prince; a little after, or, as some say, a little before, his being released from imprisonment at Madrid in the year 1526. Her name was mademoiselle de Heilli. She was at that time one of the maids of honour to Louisa of Savoy, the queen-regent; and had attended that princess, when she went to meet the king her son, as far as the frontiers of Spain. The king dallied with her as often as he pleased; and, though no one doubted of it, he yet found a husband for her, whom he created duke of Estampes. She continued her amorous commerce with the king after her marriage; and she rose to the highest degree of favour, which lasted as long as that prince's reign. She is one of those instances which prove, that the ascendancy of a mistress may be the ruin of a kingdom; as the following narration will make sufficiently appear.

Towards the end of Francis's reign, there were, as Mezeray informs us, two parties in the court; that of the lady d'Estampes, the king's mistress; and that of Diana de Poitiers, mistress to the dauphin, afterwards Henry II. The former of these ladies, perceiving that the infirmities of Francis increased daily, and having just reason to fear the worst after his death, when the latter would be all-powerful, set on foot a secret correspondence with the emperor Charles V. She knew the antipathy which the dauphin and the duke of Orleans, who were brothers, had to each other; and this served for the basis of her negotiation. She prevailed with the emperor to favour the duke of Orleans's faction: and, the instant she heard that his imperial majesty was inclined to bestow the investiture of the Milanese, or that of the Low Countries, on this young prince, she engaged in so close a correspondence with the emperor, that she informed him punctually of the most secret transactions of the court and council; and indeed the very first letter he received by her agent the count de Bosfu's means, did him so signal a piece of service, that it saved his

Hist. tom. ii.
p. 1031,
folio.

his person and his whole army. He was at that time in Champagne, at the head of a very powerful army; but he wanted provisions, on which account his soldiers were going to desert, when the count wrote him a letter. This letter set forth, that the dauphin had got together a vast quantity of provisions of all kinds, necessary for the subsistence of his army, in Epernay; that this town was very weak in itself, but that the French imagined the emperor would not attempt to surprize it, because the river Maine lay between it and his army; that orders had been given to break down the only bridge they could march over, but that the dukes had so artfully prevented the executing of this, that the bridge might still be serviceable; from all which the count concluded, that his imperial majesty had nothing more to do, but to procure refreshments as soon as possible for his army, and to reduce the French to the same necessity, from which he would free himself. The emperor made his advantage of the information; and appeared, at a time when he was least suspected, before Epernay, whose inhabitants were in such a terror, that they opened their gates to him. Immediately after this, he received a second letter from the count, informing him, that there was in Chateau-Thierry another magazine of meal and corn, full as considerable as that of Epernay; that no troops were appointed to guard it at this time; and that, should the dauphin lose it, it would be impossible for him to follow his imperial majesty's army so close, as to hinder its main progress. The emperor took this town with as little difficulty as he had taken Epernay, and found provisions even beyond his hopes. The court of France was prodigiously perplexed at these events, and did whatever could be done in such a juncture; but secrecy, which was to be the soul of that grand expedition, was not observed: for the dauphin did nothing but in concert with the king his father, and the king did not concert the most inconsiderable measure, but the dukes immediately acquainted the emperor with it by the count de Bossu's means. Paris was in such a consternation, that the richest citizens fled from it with their most valuable effects; and in their flight, as Mezeray relates, were plundered, and had their women ravished. See the mischiefs which even a whore can effect, when once she gets a great king into her possession. The monarchy of France must, truly, have been subverted, to gratify the resentment, or serve the ambitious views, of madam d'Estampes the king's mistress; for such, it is agreed on all hands, would have been the consequence, if secret jealousies had not luckily broke out

out between Charles V. and Henry VIII. of England, who was then on the coasts of Picardy, where he had taken some cities, and with whom Charles had beforehand divided the kingdom. Francis extricated himself, as it happened, pretty well out of these difficulties; and obtained peace in the month of September 1544, when the treaty of Cressy was concluded.

As the duchess d'Estampes had behaved very ill towards her husband, she had no resource left after the death of Francis; and was reduced to the necessity of passing the remainder of her days at a country-seat, where Mezeray says she lived some years in the secret exercise of the Protestant religion, corrupting many other persons by her example. The duke d'Estampes ordered an information to be taken out against her afterwards, which is memorable for this extraordinary circumstance, that Henry II. submitted to be examined as an evidence in his favour: however, the prosecution was dropped, upon its being intimated to Henry, that the leaving to the vengeance of public justice the object his father had tenderly loved for so many years, would blemish the beginning of his reign with an affront to his memory; and so this infamous and wicked woman escaped the punishment she richly deserved.

ETHEREGE (Sir GEORGE) a celebrated English wit, and eminent in particular for his comic genius, though he flourished in the reigns of Charles II. and James II, is yet a person of whom we have very confused and imperfect memorials. He is said to have been descended from an ancient family in Oxfordshire; and supposed to be born, about the year 1636, not very far from London, since some of his relations appear to have been settled in Middlesex. 'Tis thought he had some education at the university of Cambridge; but it seems also, that he travelled into France, and perhaps into Flanders too, in his younger years. At his return, he studied law for a while at the inns of court: but his natural talents, and the polite company he kept, soon diverted him to the study of the Belles lettres. In the year 1664, he published his first dramatic performance, intitled, "The comical revenge: or, love in a tub". This play was dedicated to Charles, afterwards earl of Dorset; and the success it met with not only introduced him to that nobleman, but also to the leading wits among the quality and gentry in those times, who made their pleasures the chief business of their lives, such as Villiers duke of

Gildon's
lives and
characters
of the En-
glish drama-
tic poets, p.
53, 8vo.

of Buckingham, Wilmot earl of Rochester, Sir Charles Sid-
ley, Sir Henry Savile, Sir Car. Scroop, &c.

In the year 1668, he produced another comedy, called,
“ She would if she could ; ” which gained him no less ap-
plause than the former among the judges ; though, as we learn
from a contemporary writer, it suffered so much from an im-
perfect representation, that if it had not been for the favour of
the court, it could never have preserved its credit with the ge-
nerality. Mr. Phillips says of these two comedies, that “ for
“ pleasant wit and no bad oeconomy they are judged not un-
“ worthy the approbation they have met with ”. Gildon
agrees with Langbaine, that this last is a comedy of the first
rank ; and Langbaine further wishes “ for the public satis-
“ faction, that this great master would oblige the world with
“ more of his performances ; which would put a stop to the
“ crude and indigested plays, that, for want of better, cum-
“ ber the stage ”. Whatever satisfaction however the wit of
Etherege might give to the gayer part of mankind, the graver
were highly offended at his wantonness, and at the tendency
of his plays to encourage immorality. And a certain author
of a later date, speaking of luscious descriptions and expressions
that gratify a sensual appetite, observes, that “ this expedient
“ to supply the deficiency of wit, has been used more or less
“ by most of the authors who have succeeded on the stage :
“ though, says he, I know but one, who has professedly written
“ a play upon the basis of the desire of multiplying our species ;
“ and that is the polite sir George Etherege : if I understand
“ what the lady would be at in the play, called, She would
“ if she could. Other poets have here and there given an
“ intimation, that there is this design under all the disguises
“ and affectations which a lady may put on : but no author
“ except this has made sure work of it, and put the imagi-
“ nations of the audience upon this one purpose, from the
“ beginning to the end of the comedy. It has always fared
“ accordingly : for whether it be, that all who go to this
“ piece, would if they could ; or, that the innocent goes to it,
“ to guess only what she would if she could, the play has
“ always been well received ”.

Shadwell's
preface to
“ The hu-
“ morist.”
E. Phillips's
collection of
the poets,
p. ii. p. 53.

Langbaine's
account of
Engl. dram.
poets, p. 187.

In the year 1676, he published his third and last comedy,
“ The man of mode : or, sir Fopling Flutter ” ; which ex-
alted his reputation, even above what the former had done.
What rendered this play very popular, was, that he was sup-
posed to have drawn some of the chief characters from the life,
and to have shadowed out, under feigned names, some of his

Spectator,
vol. i. num.

51.

con-

contemporaries and acquaintance. Thus, Beau Hewit, the most notorious fop of his time, was supposed to be designed under his first character : Doremant to be drawn for his friend the lord Rochester, under which are characterized inconsistency, falshood, and triumphs in the conquest and ruin of the fair, varnished over with agreeable and captivating graces of modish gallantry, peculiar to that witty but licentious nobleman. The poet was also suspected to have sketched out himself in the character of Medley ; and the very shoe-maker, in the first act, was believed to be a real person, and is said to have been so distinguished by this accidental circumstance of his life, as from very poor circumstances to make a fortune, by drawing a resort of custom upon it. Be all this as it will, the notion then prevailed so far, that mr. Dryden, in the epilogue he wrote to this play, found it proper to check the public a little, by assuring them, that no personal satire was intended ; or, as he expresses it in the last line, that “ no one “ fool was hunted from the herd.” Applauded however as this play was for wit, yet, like the former, it was condemned for immorality. The censor above quoted has criticised it very severely : “ It is received, says he, as the pattern of genteel “ comedy ; but he affirms, that the whole is a perfect con- “ tradition to good manners, good-sense, and common ho- “ nesty ; that there is nothing in it, but what is built upon “ the ruin of virtue and innocence ; and that the being lost to “ a sense of these is the only thing that can make one see “ this comedy, without having more frequent occasion of “ sorrow and indignation, than of mirth and laughter”. This writer allows, notwithstanding the severity of his censure, which we do not deny to be in some measure just, that “ the “ negligence of every thing, which engages the attention of “ the sober and valuable part of mankind, appears very well “ drawn in this piece ; and that, though it is nature in her “ ugliest form, in its utmost corruption and degeneracy, yet “ it is nature”. These three comedies were collected and printed in 8vo, in the year 1704 ; and reprinted in 12mo in 1715. At the end of this last edition are subjoined five poems of our author.

We have seen, that between the publication of our author's last play and his last but one, there was an interval of above seven years : which delay, owing to his indolence and love of pleasure, was the occasion of his missing the place of poet-laureat. This we learn from “ The trial of the poets for the “ bays” &c. ; a poem, written after the example of sir John

Suck-

Suckling's upon the same subject, and printed among the miscellaneous works of Villiers duke of Buckingham, though it is said to have had the earl of Rochester for its author. In this poem, Apollo finds some plea of exception to the claim of every poetical candidate for the laurel; and having first of all discarded Mr. Dryden, he proceeds thus:

- " This rev'rend author was no sooner set by,
- " But Apollo had got gentle George in his eye,
- " And frankly confess'd, of all men that writ,
- " There's none had more fancy, sense, judgment, or wit:
- " But i'th' crying sin idleness he was so harden'd,
- " That his long seven years silence was not to be pardon'd.

Idleness however was not Etherege's only fault: he was addicted to some great extravagancies; to gaming, to women, to wine; which hurt his fortune, his health, and his character. Gildon says, that for marrying a fortune he was knighted: that is, to make some reparation of his circumstances, he courted a rich old widow, whose ambition was such, that she would not marry him, unless he could make her a lady; which, by the purchase of knighthood, he was forced to do. He was in his person a fair, slender, genteel man; and in his deportment very affable and courteous, of a sprightly and generous temper; which, with his lively and natural vein of writing, acquired him the character and appellation of "Gentle George", and "Easy Etherege". His courtly address and other accomplishments procured him the favour of James the Second's queen, to whom he had dedicated his last play, when she was only daughter of the duke of Modena; and by her interest and recommendation he was sent an ambassador abroad. Gildon says, that he was sent envoy to Hamburgh; but we are certain, from indisputable testimonies, that he was in that reign a minister at Ratisbon, at least from the year 1686 to the revolution. For there are extant of his three letters in prose, besides two in verse to the lord Middleton, (these in verse are printed at the end of the last edition of his plays) written from Ratisbon. The first is to Villiers duke of Buckingham, and dated November the 12th 1686: the second to a friend in London, dated August the 23d 1688, and published by Charles Gildon among the "Familiar letters of John earl of Rochester", &c. vol. ii. Lond. 1697: the third to the duke of Buckingham, dated October the 21st 1689 (1688 it should be, the duke having been dead above a year before)

and

and printed, as the first is, among his grace's miscellaneous works. In the first letter to the duke, he speaks thus of himself in his new character: "Ten years ago, says he, I as
 " little thought that my stars designed to make a politician of
 " me, and that it would come to my share to debate in public assemblies, and regulate the affairs of Christendom, as
 " the grand seignior dreamed of losing Hungary: but my royal
 " master having the charity to believe me master of some
 " qualities, of which I never suspected myself, I find that the
 " zeal and alacrity I discover in myself, to support a dignity
 " which he has thought fit to confer upon me, has supplied
 " all other defects, and given me a talent, for which till now
 " I justly fancied myself incapable". Nevertheless, however he might discharge the business with which he was intrusted, to the satisfaction of those who sent him, it appears very plainly, from the beginning of his second letter, that he was not at all in his proper element: "I never enjoy myself so
 " much, says he, as when I can steal a few moments from
 " the hurry of public business, to write to my friends in England; and as there are none there, to whom I pay a profounder respect than to your grace, wonder not if I afford
 " myself the satisfaction of conversing with you by way of letters; the only relief I have left to support your absence at
 " this distance, as often as I can find opportunity. You may
 " guess by my last, whether I don't pass my time very comfortably here; forced, as I am by my character, to spend
 " the better part of my time, in squabbling and deliberating
 " with persons of beard and gravity, how to preserve the balance of Christendom; which would go well enough of
 " itself, if the divines and ministers of princes would let it
 " alone: and when I come home spent and weary from the
 " diet, I have no lord Dorset's or sir Charles Sidley's to sport
 " away the evening with; no madam J——s or lady A——s;
 " in short, none of those kind charming creatures London
 " affords, in whose embraces I might make myself amends
 " for so many hours murdered in impertinent debates: so
 " that, not to magnify my sufferings to your grace, they
 " really want a greater stock of Christian patience to support
 " them, than I can pretend to be master of". These letters are very long, else we would have transcribed them; which we should gladly have done, not only because they are full of wit, but because they paint sir George Etherege, who wrote them, and the duke of Buckingham, to whom they are wrote, in livelier colours, than any we can draw them in.

As for sir George's other compositions, not yet mentioned, they consist chiefly of little airy sonnets, panegyrics, and short copies of verses: five of which, as we have already observed, are printed at the end of his plays; eleven more are to be found in a collection of poems, intitled, "The temple of death" &c. 1716, 8vo, 3d edition; two or three in the miscellaneous works of George duke of Buckingham; and as many in Dryden's Miscellanies. There is also of his writing, in prose, a short piece, intitled, "An account of the rejoicing at the diet of Ratisbon, performed by sir George Etherege, knight, residing there, from his majesty of Great-Britain, upon occasion of the birth of the prince of Wales. In a letter from himself". Printed in folio, on a half-sheet, in the Savoy 1688. How long after this sir George Etherege lived, we cannot determine: those who have undertaken to give an account of him having been very deficient in this, as well as in many other particulars of his life. Gildon says, that after the revolution he went to his master in France, and died there, or very soon after his arrival in England from thence: but there was a report, that he came to an untimely end by an unlucky accident at Ratisbon. It was this: He had treated some company at his house there very liberally, and had taken, as is supposed, his glass too freely: so that, when through his great complaisance he was forward in waiting upon his guests at their departure, he fell, in liquor as he was, down the stairs, and, breaking his neck, died upon the spot. Of this however we have no certain proof.

He had no children by his lady. He had a daughter by the celebrated actresses, mrs. Barry, with whom he cohabited for some time; though we do not know, whether before or after his marriage. On this daughter he had settled 5000 or 6000*l*. but she died young.

E T M U L L E R (MICHAEL) a most eminent physician, was born at Leipzig, upon the 26th of May 1646. We know no more of him, but that after having travelled over the greatest part of Europe, he was made professor of botany, chymistry, and anatomy, at Leipzig; where he died in the year 1683. He was a very voluminous writer, his works amounting to no less than five volumes in folio, as they were printed at Naples in the year 1728. He was married, and left a son, viz. Michael-Ernest Etmuller, who was also an ingenious physician; and who, after having given to the public several pieces, died on the 25th of September 1732.

Wood's A-
then. Oxon.
vol. i.

ETHRYG (GEORGE) or Etheridge, or, as in Latin he writes himself, Edrycus, was born at Thame in Oxfordshire, and admitted of Corpus Christi college, Oxford, in November 1534: of which he was made probationer fellow in 1539. In 1543, he was licensed to proceed in arts; and two years after, admitted to read any of the books of Hippocrates's Aphorisms. At length, being esteemed a most excellent Grecian, he was made the king's professor of that language in the university about 1553, and so continued to be, till some time after queen Elizabeth came to the crown; and then, because he had been a forward person against the Protestants in queen Mary's reign, was forced to leave it. He followed the practice of his faculty of medicine with great success in Oxford, where he mostly lived; and also took under his care the sons of divers Catholic gentlemen, to be instructed in the several arts and sciences; among whom was William Gifford, afterwards archbishop of Rheims. He was reckoned a very sincere man, and adhered to the last to the Catholic religion, though he suffered exceedingly by it. Mr. Wood tells us, that he was living an ancient man in the year 1588; but does not know when he died. He was a great mathematician, skilled in vocal and instrumental music, eminent for his knowledge of the Greek and Hebrew languages, a poet, and above all, a physician. There are musical compositions and Latin poems of his, still extant in manuscript. In manuscript also he presented to queen Elizabeth, when she was at Oxford in 1566, *Acta Henrici Octavi, carmine Græco*. He also turned the Psalms into a short form of Hebrew verse; and translated the works of Justin Martyr into Latin. In 1588 was published by him at London, in 8vo, *Hypomnemata quædam in aliquot libros Pauli Æginetæ, seu observationes medicamentorum qui hac ætate in usu sunt*. The antiquary John Leland was his intimate friend, and in his life-time celebrated his praises in these lines:

*Scripsisti, juvenis, multa cum laude libellos,
Qui regi eximie perplacuerè meo.*

EVAGRIUS SCHOLASTICUS, an ancient ecclesiastical historian, was born at Epiphania, a city of Syria Secunda, about the year 536 or 537. He was sent to a grammar-school at four years of age; and, two years after, was seized with the plague, as he himself informs us. He l. iv. c. 29. says, that this pestilence raged two and fifty years, and in a man-

Cave, hist.
liter. tom. i.
Hist. ecclæs.
l. iv. c. 29.

manner destroyed the whole earth; and that he afterwards lost, during the several stages of it, many of his children, his wife, and several of his relations and servants. Quitting the grammar-school, he applied himself to the study of rhetoric; and making a great progress in that art, was registered among the advocates, from whence he obtained the name of Scholasticus, this term signifying a lawyer. He practised law at Antioch, where he gained the friendship of George the patriarch of that city, and was made his counsellor and assessor. His authority appears to have been great in that city; for, in the year 592, when, deprived of his wife and children, he married again, and took a young virgin of that city, an holiday was kept, and a public festival celebrated, both in pompous shews, and about his marriage-bed. In the reign of Tiberius Constantinus, he had the dignity of quæstor conferred upon him; and, not long after, when he had made an oration in praise of Mauricius Augustus, upon the birth of Theodosius, he was appointed prefect by Mauricius. In the year 589, he attended George of Antioch to Constantinople, in quality of counsellor, when he appealed to the emperor and a synod upon an accusation of incest, brought against him by a silver-smith. After this he published "Six books of Ecclesiastical history;" beginning with the year 431, where Theodoret, Socrates, and Sozomen, conclude; and ending with the 12th year of the emperor Mauricius, which was the year of our Lord 594. It is not certain when he died. Photius tells us, that his style is not unpleasant, though sometimes too redundant; but that, of all the Greek historians, he has most strictly adhered to the orthodox faith. Valesius observes, that he has been less diligent in collecting the monuments of ecclesiastical antiquity, than those of prophane history; and indeed almost his whole sixth book is spent in giving an account of the Persian war. Cave remarks of him, that he is too credulous in relating, upon all occasions, fabulous stories of miracles, said to be performed by the cross and relics of saints. His Ecclesiastical history was published in Greek by Rob. Stephens, Paris, 1544, in folio; at Geneva in Gr. and Lat. in 1612, folio; at Paris in 1673, folio, with a new version and notes by Henry Valesius; and afterwards republished at Cambridge 1720, in folio, by William Reading, with additional notes of various authors.

Besides this history, Evagrius wrote a volume of "Letters, Relations, Decrees, Orations, and Disputations," written chiefly in the name of Gregory of Antioch: but these are now lost; as is likewise his "Panegyric to the emperor Mauricius upon the birth of Theodosius."

Athen. Ox-
on. vol. i.

EVANS (JOHN) a Welch conjurer, of whom mr. Wood has extracted the following account from a manuscript life of the famous William Lilly, astrologer, written by himself, and preserved in Ashmole's Musæum. Evans is said to have applied his mind to the study of astrology, after he had continued some time in the university of Oxford, where he was brought up. Then, entering into holy orders, he obtained a cure in Staffordshire, at or near Enfield; but was forced to fly from it some years after, not only on account of debaucheries, for which he was very infamous, but for "giving judgment upon things lost, which, as mr. Lilly saith, is the only shame of astrology." He is described as the most saturnine person that ever was beheld; of a middle stature, broad forehead, beetle-browed, thick-shouldered, flat-nosed, full-lipped, down-looked, of black curling stiff hair, and splay-footed. But, says mr. Wood, to give him his due, he had the most piercing judgment, naturally, upon a figure of theft, and many other questions; though for money he would at any time give contrary judgment. He was addicted to drinking, we are told, as well as whoring; and, in his liquor, was so very quarrelsome and abusive, that he was seldom without a black eye or a bruise of some kind or other. He made a great many antimonial cups, upon the sale of which he principally subsisted. After he was forced from Enfield, he retired with his family to London; where mr. Lilly found him in the year 1632, and received from him instructions in astrology. Mr. Wood relates, that he had done some acts above and beyond astrology, having been well versed in the nature of spirits; and had many times used the circular way of invoking, of which he produces the following instance: In 1630 or 1631, he was desired by lord Bothwell and sir Kenelm Digby to shew them a spirit: which he promised to do. When they were all in the body of the circle which he had made, Evans, upon a sudden, after some time of invocation, was taken out of the room, and carried into the field near Battersea Causey, close to the Thames. Next morning a countryman going by to his labour, and espying a man in black cloaths, came to him; and awakening him, for it seems he was asleep, asked him how he came there. Evans by this understood his condition; and, when Lilly inquired afterwards of him, upon what account the spirits carried him away, he answered, that "he did not, at the time of invocation, make any suffumigation, at which the spirits were vexed." If the reader should be in pain, about what became in the mean time of lord Bothwell and

and fir Kenelm Digby, we are able to make him easy upon that head. They both got home without any harm; which surely was a great mercy, considering the wickedness and presumption they had been guilty of.

Evans published several almanacs and prognosticons: two of which, as mr. Wood tells, he had seen. One for the year 1613, with a Latin dedication to the bishop of Worcester, and some good Latin verses at the end, upon the twelve signs, fixed stars, and planets: the other for the year 1625, with this advertisement at the end: "At my house, the Four
" Ashes in the parish of Enfield, within the county of Staf-
" ford, are taught these arts; namely, to read and under-
" stand the English; Latin, Greek, and Hebrew, to know
" in a very short time; also, to write the running secretary,
" set secretary, Roman, Italian, and court hands; also arith-
" metic, and other mathematical sciences."

E U C L I D, a most celebrated mathematician and astronomer. He collected all the fundamental principles of pure mathematics, which had been delivered down by Thales, Pythagoras, Eudoxus, and other mathematicians before him, which he digested into regularity and order, with many others of his own discovering: upon which account he is said to have been the first who reduced arithmetic and geometry into the form of a science. He applied himself also to the study of mixed mathematics, and especially to astronomy, in which he also excelled. Where this great man was born, and what his country, we have no distinct account; but he flourished, as it appears from Proteus's Comment upon his Elements, under the reign of Ptolemæus Lagus, king of Ægypt, about 277 years before Christ, and taught mathematics at Alexandria with vast applause. Being asked one day by that prince, whether there was not a shorter and easier way to the knowledge of geometry, than that which he had laid down in his Elements, he answered, that 'there was indeed no royal road to geometry.' In the same manner, when Alexander wanted to learn geometry by some easier and shorter method, he was told by his preceptor, that he 'must here be content to travel Senec. E-
' the same road with others; for that all things of this na- pist. 91.
' ture were equally difficult to the prince and people.'

Some have confounded Euclid the mathematician with Euclid the philosopher of Megara, who was a disciple of Socrates, and the founder of a most contentious sect. But the former was a man of a mild and benevolent disposition; and therefore as

distinguishable from the latter, in this respect, as he was by the time he lived in, and the studies he followed. His works were all collected and printed in a fair edition by David Gregory, Savilian professor of astronomy at Oxford, in the year 1703.

Cave, Hist.
liter. tom. i.
and Dupin,
&c.

EUDOCIA, an eminent lady of antiquity, was the daughter of Leontius, an Athenian sophist and philosopher, and born about the year 400. Her father took such care of her education, that she became at length consummately learned; and so accomplished in every respect, that, at his death, he left his whole estate to his two sons, except an hundred pieces of gold, which he left to his daughter, with this declaration, that “her own good fortune would be sufficient for her.” Upon this, she went to law with her brothers, but without success; and therefore carried her cause to Constantinople, where she was recommended to Pulcheria, sister of the emperor Theodosius the younger, and became her favourite. In the year 421, she embraced Christianity, and was christened by the name of Eudocia, for her heathen name was Athenais; and the same year was married to the emperor, through the powerful recommendation of his sister, by which event the words of her father might seem to have something prophetic in them. She still continued to lead a very studious and philosophic life, spending a great deal of her time in reading and writing; and lived very happily, notwithstanding her high station, till the year 445, when a very unlucky accident exposed her to the emperor’s jealousy. The emperor, it is said, having sent her an apple of an extraordinary size, she sent it to Paulinus, who was highly favoured by her on account of his learning. Paulinus, not knowing who it came from, presented it to the emperor; who, soon after seeing the empress, asked her what she had done with it. She, being apprehensive of raising suspicions in her husband, if she should tell him that she had given it to Paulinus, declared that she had eaten it. This made the emperor suspect, that there was a greater intimacy than there should be between her and Paulinus; and producing the apple, he threw her into the utmost confusion, and obliged her to retire. Upon this she went to Jerusalem, where she spent many years in building and adorning churches, and in relieving the poor. Dupin says, that she did not return from thence, till after the emperor’s death; but Cave tells us, that she was reconciled to him, returned to Constantinople, and continued with him till his death; after which, she went
again

again to Palestine, where she spent the remainder of her life in pious works. She died in the year 460, according to Dupin; or 459, according to Cave; who observes, that, upon her death-bed, she took a solemn oath, by which she declared herself intirely free from any stains of unchastity.

She wrote several things in prose and verse: of the latter sort, "An heroic poem," mentioned by Socrates, upon the victory gained by her husband Theodosius over the Persians; "a paraphrase of the eight first books of the bible," and "A history of the martyrs Cyprian and Justina," in heroic metre likewise: of the former kind, "A paraphrase upon the prophecies of Daniel and Zecharias," which yet, according to Photius, must rather be deemed a translation, nay, and a strict one too; for he says, that she adheres closely to the sacred text, without adding, diminishing, or changing any thing. Cave tells us also, that she finished and digested the *Centones Homericæ*, or the Life of Jesus Christ in heroic verses, taken from Homer, which were begun by Pelagius, a patrician. "Who would expect, says Dupin, to find a woman ranked among ecclesiastical writers? There have been learned women in all ages, but very few divines among them. It is still the more to be wondered at, that an empress, amidst the pleasures and luxury of a court, should employ herself in writing books of theology."

Bibl. des
aut. eccles.
tom. ii.
part ii.

EUDOXUS, of Cnidus, a city of Caria in Asia Minor, flourished about 370 years before Christ; and was so vastly skilful, that Cicero did not scruple to call him the greatest astronomer that had ever lived. He learnt geometry from Archytas, and afterwards travelled into Egypt for the sake of learning astronomy. There he and Plato studied together, as Laertius tells us, for the space of thirteen years; and then returned to Athens, fraught with all sorts of knowledge, which they had imbibed from the mouths of the priests. Here Eudoxus opened a school; which he supported with so much glory and renown, that even Plato, though his friend, is said to have envied him. Petronius tells us, that he spent the latter part of his life upon the top of a very high mountain, for the sake of contemplating the stars and the heavens with more convenience and less interruption: and we learn from Strabo, that there were some remains of his observatory at Cnidus, to be seen even in his time. He died in the 53d year of his age.

De divinat.
ii. 42.

In Vit. Eud.

In Satyræ.

Geograph.
lib. ii.

The Life of
John Eve-
lyn, esq;
prefixed to
his "His-
tory of
Chalcogra-
phy," p. 3.
Lond. 1755,
12mo.

EVELYN (JOHN, esq;) one of the greatest natural philosophers that England has produced, was born at Wotton in Surry, the seat of his father Richard Evelyn, esq; upon the 31st of October 1620. He was descended from a very ancient and honourable family, which flourished originally in Shropshire; and was first settled at Wotton, in the reign of queen Elizabeth. He was instructed in grammar and classical learning at the free-school at Lewes in Suffex; from whence, in the year 1637, he was removed and entered as a gentleman commoner, at Baliol college in Oxford. He remained there for about three years, prosecuting his academical studies with great diligence; and then removed to the Middle Temple in London, in order to add a competent knowledge of the laws of his country to his philological and philosophical acquisitions. Upon the breaking out of the civil war, he repaired to Oxford; where he obtained leave from king Charles I, under his own hand, to travel into foreign countries for the completion of his education. In the spring of 1644, he left England, in order to make the tour of Europe; which he performed very successfully, making it his business to inquire carefully into the state of the sciences, and the improvements made in all useful arts, wherever he came. He spent some time at Rome, and happened to be there at the time of Laud's death; which gave him an opportunity of vindicating, in some measure, the memory of that honest, but rash and zealous man. "I was at Rome, says Mr. Evelyn, in the company of divers of the English fathers, when the news of the archbishop's sufferings, and a copy of his sermon made upon the scaffold, came thither. They read the sermon, and commented upon it, with no small satisfaction and contempt; and looked on him as one, that was a great enemy to them, and stood in their way, while one of the blackest crimes, imputed to him, was his being popishly affected."

Life, &c.
p. 5.

Mr. Evelyn visited also other parts of Italy, for the sake of improving himself in architecture, painting, the knowledge of antiquities, medals, and the like. His early affection to, and skill in the fine arts, appeared during his travels; for we find, that he delineated on the spot the prospects of several remarkable places that lie betwixt Rome and Naples: more particularly, "The Three Taverns, or the Forum of Appius," mentioned in the Acts of the apostles; "the promontory of Anxur; A prospect of Naples from mount Vesuvius; A prospect of Vesuvius, as it appears towards Naples; The mouth of mount Vesuvius: all which were engraved from
"our

“ our author’s sketches by Hoare, an eminent artist at that time. He returned to Paris in the year 1647; where, being recommended to sir Richard Browne, bart. the king’s minister there, he made his addressees to his only daughter Mary, whom he soon after married, and by whom he became possessed of Sayes-Court near Deptford in Kent, where he resided after his return to England, which was about the year 1651. Some time before this, he had commenced author; and the following pieces seem to be the first productions of his pen: 1. “ Of liberty and servitude.” 1649, 12mo. Translated from the French. 2. “ A character of England, as it was lately presented in a letter to a nobleman of France, with reflections on Gallus Castratus.” 1651, 16mo. The third edition of this book appeared in 1659: at present it is very scarce. 3. “ The state of France.” 1652, 8vo. 4. “ An essay on the first book of Lucretius, interpreted and made into English verse.” 1656, 8vo. This translation was decorated with a frontispiece, designed by his ingenious lady; and with a panegyric copy of verses by mr. Waller, prefixed to it. 5. “ The French gardener; instructing how to cultivate all sorts of fruit-trees and herbs for the garden.” 1658, and several times after. In most of the editions is added, “ The English gardener vindicated by John Rose, gardener to king Charles II; with a tract of the making and ordering of wines in France.” The third edition of this “ French gardener,” which came out in 1676, was illustrated with sculptures. 6. “ The golden book of St. Chrysostom, concerning the education of children.” 1659, 12mo. Life, &c.
p. 6—8.

The situation of public affairs induced mr. Evelyn to live very retired at Sayes-Court; and so fond was he of this rural retreat, that he was very desirous of making it his settled course of life. This studious disposition, together with his disgust of the world, occasioned by the violence and confusion of the times, was so strong, that he actually proposed to mr. Boyle the raising a kind of college for the reception of persons of the same turn of mind; where they might enjoy the pleasure of society, and at the same time pass their days without care or interruption. His letter to mr. Boyle, in which this plan of a college is contained, is dated the 3d of September 1659, and exhibits an agreeable portrait of his philosophic and contemplative mind: it is printed in mr. Boyle’s works. Nevertheless, upon a prospect of the king’s restoration, like a good patriot, he made some change in his sentiments, quitting

philosophy for politics; and, upon an attempt being made to damp the desires of the people for the king's return, he drew his pen in that critical and important season, in defence of the royal person and cause. The title of his piece was, 7. "An apology for the royal party, written in a letter to a person of the late council of state: with a touch at the pretended plea of the army." 1659, 4to. This pamphlet had a good effect, and was generally so well received, that it ran through three impressions that year. Soon after came out a piece, intitled, "News from Brussels, in a letter from a near attendant on his majesty's person, to a person of honour here, dated March the 10th 1659." The design of this pretended letter was to represent the character of king Charles II. in as bad a light as possible; and intended to destroy the impression which had been propagated to his advantage. All the king's friends were extremely alarmed at this attempt, and mr. Evelyn as much as any of them: who, to furnish an antidote to this poison with all possible speed, sent abroad, in a week's time, a complete answer, which bore the following title: 8. "The late news or message from Brussels unmasked." 1659, 4to.

Life, &c.
p. 8—16.

Immediately after the king's return, mr. Evelyn was introduced to, and graciously received by him; nor was it long before he received a very singular mark of the king's esteem for and confidence in him: for he was chosen by his majesty to draw up "A narrative of a dispute and quarrel for precedence, which happened between the Spanish and French ambassadors," and which would have occasioned a war between those nations, if the king of Spain, though he gained the better in the present scuffle, had not agreed to yield precedence to the French upon all future occasions without any dispute. Mr. Evelyn began now to enter into the active scenes of life, but yet without bidding adieu to his studies; on the contrary, he published, in the space of a few months, no less than four pieces: as, 9. "A panegyric at his majesty king Charles the II's coronation. 1661, folio. 10. Instructions concerning the erecting of a library, translated from the French of Gabriel Naudé, with some improvements by himself. 1661. 8vo. 11. Fumifugium: or, the inconveniencies of the air and the smoke of London dissipated. Together with some remedies humbly proposed." 1661. 4to. This was addressed to the king and parliament, and published by his majesty's express command. 12. "Tyrannus; or, the mode: in a discourse of sumptuary laws. 1661, 8vo. In the

the year 1662, when the royal society was established, mr. Evelyn was appointed one of the first fellows and council. He had given a proof the same year, how well he deserved that distinction, by a small but excellent work, intitled, 13. "Sculptura: or, the history and art of chalcography and engraving in copper, with an ample enumeration of the most renowned masters and their works. To which is annexed a new manner of engraving or mezzotinto, communicated by his highness prince Rupert to the author of this treatise". 1662, 12mo. A second edition of this work, which was become exceedingly scarce and dear, was printed in 1755, 12mo; containing some corrections and additions taken from the margin of the author's printed copy, an etching of his head, an exact copy of the mezzotinto done by prince Rupert, a translation of all the Greek and Latin passages, and memoirs of the author's life".

Upon the first appearance of the nation's being obliged to engage in a war with the Dutch, the king thought proper to appoint commissioners to take care of the sick and wounded, and mr. Evelyn was one of the number, having all the ports between Dover and Portsmouth for his district. This was in 1664; within the compass of which year his literary labours were not only as great, but even greater, than in any of those preceding. This arose from his earnest desire to support the credit of the royal society; and to convince the world, that philosophy was not barely an amusement, fit only to employ the time of melancholy and speculative people, but an high and useful science, worthy the attention of men of the greatest parts, and capable of contributing in a supreme degree to the welfare of the nation. With this view he published, 14.

"Sylva: or, a discourse of forest trees, and the propagation of timber in his majesty's dominions. To which is annexed, Pomona: or, an appendix concerning fruit-trees, in relation to cyder; the making and several ways of ordering it". 1664, folio. This most valuable work was written at the request of the royal society, "upon occasion", as the title tells us, "of certain queries propounded to that illustrious assembly by the honourable the principal officers and commissioners of the navy"; and published by their order. It has undergone several editions: a second in 1669; a third in 1679, with great additions and improvements; a fourth in 1705, still considerably augmented; and a fifth in 1729, with all the lesser pieces of our author relating to agriculture and gardening annexed, as they were in the fourth.

As a diligent perusal of this last useful treatise would animate our nobility and gentry to improve their estates by the never-failing methods there recommended, so an attentive study of our author's next work might perhaps contribute to put a stop to the disproportioned and deformed edifices, so prevailing at present, under the name of Gothic and Chinese. It is intitled, 15. "A parallel of the ancient architecture with the modern, in a collection of ten principal authors, who have written upon the five orders, viz. Palladio and Scamozzi, Gerlio and Vignola, D. Barbaro and Cataneo, L. B. Alberti and Viola, Bullart and De Lorme, compared with one another. The three orders, Doric, Ionic, and Corinthian, comprise the first part of this treatise: and the two Latin, Tuscan and Composite, the latter. Written in French by Rowland Freart, sieur de Chambray: made English for the benefit of builders. To which is added, an account of architects and architecture, in an historical and etymological explanation of certain terms, particularly affected by architects. With Leo Baptista Alberti's treatise of Statues". 1664, folio. This work, as well as the former, is dedicated to king Charles II. A second edition of it was published in 1669; a third in 1697; and a fourth in 1733, to which is annexed "The elements of architecture, collected by sir Henry Wotton, and also other large additions". 16. *Μυστήριον της Αγομίας*: "that is, another part of the mystery of Jesuitism, or the new heresy of the Jesuits, publicly maintained at Paris in the college of Clermont, the 12th of December 1661, declared to all the bishops of France, according to the copy printed at Paris. Together with the imaginary heresy, in three letters: with divers other particulars relating to this abominable mystery, never before published in English". 1664, 8vo. This is the only piece of a controversial turn among mr. Evelyn's works. It has not indeed his name to it: but that it is really his, we learn from a letter of his to mr. Boyle. 17. *Kalendarium Hortense*: "or, the gardener's almanac, directing what he is to do monthly throughout the year, and what fruits and flowers are in prime". 1664, 8vo. The second edition of this book was dedicated to mr. Cowley, with whom our author maintained a long and inviolable friendship; and it occasioned mr. Cowley to address to him his mixt essay in prose and verse, intitled, "The garden". The *Kalendarium hortense* went through a vast number of editions. The author made additions to it as long as he lived; so that the best

best was that which was printed by way of appendix to the fourth and last edition of the *Sylva* in his life-time, which is also in the fifth edition of that work printed after his decease.

About this time the university of Oxford received a noble and lasting testimony of Mr. Evelyn's gratitude to the place of his education: for it was he who prevailed with the lord Henry Howard to bestow the Arundelian marbles, then remaining in the garden of Arundel-house in London, on that university. Lord Howard was also strongly importuned by Mr. Evelyn to send to Oxford an exquisite statue of Minerva: but the sudden death of that lord prevented its removal from Arundel-house in the Strand. Mr. Evelyn spent his time at this juncture in a manner as pleasing as he could wish: he had great credit at court, and great reputation in the world; was one of the commissioners for rebuilding St. Paul's, attended the meetings of the royal society with great regularity, and was punctual in the discharge of his office as a commissioner of the sick and wounded. Yet, in the midst of his employments, he found leisure to add fresh labours to those he had already published: as, 18. "The history of the three late famous impostors, viz. Padre Ottomano, pretended son and heir to the late grand seignior; Mahomet Bei, a pretended prince of the Ottoman family, but in truth a Wallachian counterfeit; and Sabbata Levi, the supposed Messiah of the Jews, in the year 1666; with a brief account of the ground and occasion of the present war between the Turk and Venetian: together with the cause and final extirpation, destruction, and exile, of the Jews out of the empire of Persia". 1668, 8vo. These little histories abound with curious facts: many of which, Mr. Evelyn says, he received from the mouth of a Persian stranger of quality, who had lately resided in London. This work was highly commended in the *Acta eruditorum Lipsiensium* for the year 1690, with this remarkable circumstance, that the pretended Mahomet Rei was at that very time in the city of Leipsic. Sir George Mackenzie, an admired essay-writer of that age, having written "A panegyric on solitude", our author, by way of antidote, published a piece, intitled, 19. "Public employment and an active life, with all its appanages, preferred to solitude". 1667, 12mo. 20. "An idea of the perfection of painting: demonstrated from the principles of art, and by examples conformable to the observations, which Pliny and Quintilian have made upon the most celebrated

Life, &c.
p. 23.

“ brated pieces of the ancient painters, paralleled with some
“ works of the most famous modern painters, Leonardo da
“ Vinci, Raphael, Julio Romano, and N. Poussin. Written
“ in French by Rowland Freart, and now translated”. 1668,
12mo.

In the year 1669, mr. Evelyn made a journey to Oxford, where he was honoured with a doctor of laws degree, as a mark of gratitude for the credit and services he had done them. To say the truth, he obtained all his honours without any solicitation of his own. Thus when king Charles II, in order to promote trade, thought proper to erect a board for that purpose, and named several persons of great rank to be members of that council, he likewise appointed mr. Evelyn to be amongst them: who, to express his gratitude for the favour, digested, in a short and plain discourse, the chief heads of the history of trade and navigation, and dedicated it to the king. The title of it runs thus: 21. “ Navigation and commerce, “ their original and progress: containing a succinct account “ of traffic in general, its benefits and improvements; of discoveries, wars, and conflicts at sea, from the original of “ navigation to this day; with special regard to the English “ nation, their several voyages and expeditions, to the beginning of our late differences with Holland: in which his “ majesty’s title to the dominion of the sea is asserted against “ the novel and later pretenders”. 1674, 12mo. The royal society having ordered, that every member of the council should in his turn pronounce at their several meetings a discourse on some subject of experimental philosophy, mr. Evelyn presented them with a treatise, intitled, 22. “ TERRA: “ a philosophical discourse of earth, relating to the culture “ and improvement of it for vegetation and the propagation “ of plants”; which was printed in 1675 in folio and 8vo. The winter of 1683 being memorably severe, the fine plantations of our author at Sayes-Court suffered irreparable damage; of which he gave a philosophical and pathetic account to the royal society the succeeding spring. But the czar of Muscovy, who afterwards resided in this house of mr. Evelyn, for the sake of being near Deptford-yard, is said to have committed almost as great devastations on his delicious garden, as this lamentable frost.

ibid. p. 27,
28.

After the accession of king James II, we find mr. Evelyn, in December 1685, appointed with lord viscount Tiviot and colonel Robert Phillips, one of the commissioners for executing the office of lord privy-seal, in the absence of Henry earl

earl of Clarendon lord lieutenant of Ireland : which place he held till the 11th of March 1686, when the king was pleased to make Henry baron Arundel of Wardour lord privy-seal. He wrote nothing during this reign. After the revolution, he was made treasurer of Greenwich Hospital ; and, though he was then much in years, yet he continued to publish treatises upon several subjects : as, 23. “ Mundus muliebris : or, the lady’s dressing-room unlocked, and her toilet spread. In burlesque. Together with the Fop-dictionary, compiled for the use of the fair sex”. 1690, 4to. 24. “ Monsieur de la Quintinye’s treatise of orange-trees, with the raising of melons, omitted in the French editions, translated into English”. 1693. 25. “ Numismata : a discourse of medals ancient and modern, together with some account of heads and effigies of illustrious and famous persons, in sculps and taille-douce, of whom we have no medals extant, and of the uses to be derived from them. To which is added, a digression concerning physiognomy”. 1697. folio. The connoisseurs look on this treatise as one of the perfectest on the subject in any language ; and it is said to be greatly admired by foreigners of taste. We are now arrived at the last publication, with which our author enriched the republick of letters ; and it is intitled, 26. “ Acetaria : or, a discourse of sallets”. 1699, 12mo. It was dedicated to the lord chancellor Somers, at that time president of the royal society : and, though mr. Evelyn was then in his eightieth year, it bears no marks of extreme age or impaired abilities.

Nor had mr. Evelyn been less generous in imparting his knowledge to others, out of his own private collections, than by what he had published for the use of all. He communicated to mr. Boyle a curious and exact account of the method by which the magazines of snow are preserved in Italy, for the use of the tables of the great. The late learned bishop of London, dr. Gibson, was furnished by him with those additional remarks on the county of Surry, which are published in his English edition of Camden’s Britannia. He contributed largely to mr. Houghton’s “ Husbandry and trade improved ” : Vol. iv, and mr. Aubrey has testified, how often he was indebted to him for his friendly assistance in many of his undertakings. In regard to the royal society, he was very assiduous in transmitting to them whatever fell within the compass of his inquiries ; and used to style himself, humbly, “ A pioneer in the service of the royal society”. He certainly removed many
ob-

Boyle’s
works, vol.
ii. p. 206.

p. 132.

obstructions, and smoothed the roads, that led directly to the temple of wisdom and truth. When we consider the number of books he published, and the variety of the subjects on which he employed his time, it is impossible to forbear wondering at his industry and application; and our wonder must be greatly heightened, when we reflect how careful he was in reviewing, correcting, and augmenting all his original works. But this is not all; for he left behind him unfinished, or at least unpublished, works of a more extensive nature than those that are printed, which had cost him incredible pains, and for which he had made prodigious collections. His great work of all was intended to be called "A general history of all trades": of which we have an account in one of his own letters to mr. Boyle, where he assigns the reasons for laying it aside. But though he desisted from the original plan, yet it was not till he had finished several parts of it; particularly his Chalcography, which mr. Boyle prevailed on him to publish, and the following pieces, which he never published: "Five treatises, containing a full view of the several arts of painting in oyl, painting in miniature, annealing in glass, enamelling, and making marble paper"; and "The plan of a royal garden, describing and shewing the amplitude of that part of Georgics which belongs to horticulture". To these his unpublished works, we must add another, mentioned only by mr. Wood, who gives us nothing concerning it but the following title: "A treatise of the dignity of man".

Boyle's
works, vol.
v. p. 397.

Athen. Ox.

Full of age and honours, this amiable author died upon the 27th of February 1705-6, in the 86th year of age; and was interred at Wotton, under a tomb of about three feet high of free-stone, shaped like a coffin, with an inscription upon a white marble, with which it is covered, expressing, according to his own intention, that, "Living in an age of extraordinary events and revolutions, he had learned from thence this truth, which he desired might be thus communicated to posterity: THAT ALL IS VANITY, WHICH IS NOT HONEST; AND THAT THERE IS NO SOLID WISDOM BUT IN REAL PIETY". As to the elogiums, which ingenious and learned men have bestowed upon mr. Evelyn, they are as numerous as they are great. Mr. Cowley, as we have already observed, inscribed his poem, called, "The garden", to him; and has said the highest things of him, in the preface to it. Mr. Glanville has given a great character of our author: "Mr. John Evelyn, says he, hath very considerably advanced the history of fruit and forest trees,

by

“ by his Sylva and Pomona ; and greater things are expected
 “ from his preparations for the Elysiūm Britannicum, a noble
 “ design now under his hands. And certainly the inquisitive
 “ world is much indebted to this generous gentleman, for his
 “ very ingenious performances in this kind ; as also for those
 “ others of sculpture, picture, architecture, and the like
 “ useful things, with which he hath enriched it”. The Plus ultra :
 or, the ad-
 vancement
 of know-
 ledge since
 Aristotle,
 p. 74.
 learned and judicious mr. Wotton, in his “ Reflections on
 “ ancient and modern learning”, speaks of mr. Evelyn in
 still higher terms ; and says, that “ it may be esteemed a small
 “ character of mr. Evelyn’s Sylva, or discourse of forest trees,
 “ to say, that it outdoes all that Theophrastus and Pliny have
 “ left us on that subject : for it not only does that and a great
 “ deal more, but contains more useful precepts, hints, and
 “ discoveries, upon that now so necessary a part of our Res
 “ rustica, than the world had till then known from all the
 “ observations of former ages”. Bishop Burnet, acknow- Reflections,
 &c. p. 274.
 ledging some communications from him, styles him “ a
 most ingenious and virtuous gentleman, who is not satis-
 “ fied to have advanced the knowledge of this age, by his
 “ own most useful and successful labours about planting and Hist. of the
 reformat. p.
 ii. p. 417.
 “ divers other ways, but is ready to contribute every thing in
 “ his power to perfect other men’s endeavours”. Another
 eminent author, speaking of his Numismata, bestows the fol-
 lowing character of that book and its author : “ We might
 “ justly have expected, whatever could have been desired on
 “ this subject, from the excellently learned pen of mr. Evelyn,
 “ had he bent his thoughts, as was believed, towards the
 “ consideration of our British coins as well as medals. It now
 “ appears, that his Numismata carried him no farther, than
 “ those larger and more choice pieces, that are usually called
 “ by this latter name ; whereon he has indeed treated with
 “ that accuracy and fineness, which became a gentleman and
 “ a scholar”. Nicholson’s
 English hist.
 library, p.
 248.

By his excellent wife, who survived him about three years,
 he had five sons and three daughters. Of the latter, one only
 survived him, Susanna, married to William Draper, of Ad-
 comb in Surry, esq; of the former, all died young, except
 mr. John Evelyn, of whom it will be necessary to speak in a
 separate article.

EVELYN (JOHN) esq; son of the former, was born
 at his father’s house at Sayes-Court near Deptford upon the
 14th of January 1654, and was there educated with great
 VOL. IV. E c care.

Wood's A-
then. Oxon.

care. He was sent to Oxford in the year 1666, where he remained in the house of dr. Bathurst, then president of Trinity-college, before he was admitted a gentleman-commoner, which was in Easter-term 1668. It is not clear at what time he left Oxford; but mr. Wood seems to be positive, that he took no degree there, but returned to his father's house, and prosecuted his studies under his directions. It is supposed however, that, during his residence in Trinity-college, he wrote that elegant Greek poem, which is prefixed to the second edition of the Sylva; and is a noble proof of the strength of his genius and wonderful progress in learning in the early part of his life. He discovered his proficiency soon afterwards, both in the ancient and modern languages, by his elegant translations; as well as his intimate acquaintance with the muses, in some original poems, which were much admired. We will speak of his works presently. He married Martha, daughter and co-heiress of Richard Spencer, esq; and, having a head as well turned for business as study, became one of the commissioners of the revenue in Ireland. He would probably have been advanced to higher employments, if he had lived; but he died at his house in London, upon the 24th of March 1698, in the 45th year of his age. He was the father of the present sir John Evelyn, born at Sayes-Court upon the 2d of March 1681, and created a baronet by letters patent, bearing date July the 30th 1713.

This gentleman's productions in the literary way were, 1. "Of gardens, four books, first written in Latin verse by Renatus Rapinus, and now made English by John Evelyn, esq;" 1673, 8vo. Considering how much he must have been obliged to hear of gardens and plantations, we need not wonder, that he should employ himself upon this subject. His father annexed the second book of this translation to his Sylva. 2. "The life of Alexander the Great, translated from the Greek of Plutarch". This was printed in the fourth volume of Plutarch's Lives by several hands. 3. "The history of the grand visiers, Mahomet and Achmet Coprogli; of the three last grand seigniors, their sultanas, and chief favourites; with the most secret intrigues of the seraglio". 1677, 8vo. This was a translation from the French, and has been esteemed an entertaining and instructive history. Our author wrote also several poems occasionally, of which two are printed in the second volume of Dryden's Miscellanies: the one intitled, "On virtue"; the other called, "The remedy of love".

EUGENE

EUGENE (FRANCIS) prince of Savoy, was born in the year 1663, and was descended from Carignan, one of the three branches of the house of Savoy. His father was Eugene Maurice, general of the Swiss and Grisons, governor of Champagne in France, and earl of Soissons: his mother Donna Olympia Mancini, niece to cardinal Mazarin. In 1670, he was committed to the tuition of one of the doctors of the Sorbonne; but his father dying, before he was ten years of age, after the French king had given him the grant of an abbey, as a step to a cardinal's hat, and the government of Champagne being given out of his family, occasioned an alteration in his intended profession; which was indeed by no means suitable to his genius, although he gave great and early hopes of proficiency in the belles lettres, and is said to have been particularly fond of Curtius and Cæsar. He was a youth of a vast spirit, and so jealous of the honour of his family, that when his mother was banished by the king's order from the French court to the Low-countries, soon after her husband's decease, he protested against the injustice of her banishment, and vowed eternal enmity to the authors and contrivers of it. Life of Eugene, &c. Ibid;

He was yet for a time trained up to the service of the church; but having no relish nor vocation that way, he desired the king, who maintained him according to his quality, to give him some military employment. This was denied him, sometimes on account of the weakness of his constitution, sometimes for want of a vacancy, or a war to employ the troops in. Apprehending from hence, that he was not likely to be considered so much as he thought he deserved in France, and perceiving that he was involved in the disgrace of his mother, and elder brother Thomas count de Soissons, who was divested of a pension of 10000 l. per annum, under pretence of marrying against the king's consent, he resolved to retire to Vienna, with another of his brothers, prince Philip, to whom the emperor's ambassador had, in his master's name, promised a regiment of horse. They were kindly received by the emperor; and prince Eugene presently became a very great favourite with his imperial majesty. He had in the mean time many flattering promises and invitations made him to return to France, that court soon perceiving, what a loss he would be to them: but his fidelity to the emperor was unshaken, and he resolved to think no more of France, but to look on himself as a German, and to spend his life in the service of the house of Austria. Ibid;

Life, &c.

When these two brothers first arrived in Germany, the Turks were coming down upon the Imperialists, in order to make an irruption into the hereditary country. There prince Philip received his death's wound, by the fall of his horse, after he had gallantly behaved himself in a skirmish with the Turks, and left his command to his brother Eugene. This prince, in the year 1683, signalized himself at the raising of the siege of Vienna, where he made a great slaughter of the Turks, in the presence of John III. king of Poland, the elector of Bavaria, John-George III. elector of Saxony, Charles V. duke of Lorraine, Frederic prince of Waldeck, Lewis William margrave of Baden, and many other great men, of whom he learned the art of war. After the raising the siege of Vienna, it was resolved not to give the Turks time to recollect themselves. The project was laid to reduce the most important fortresses in Hungary: and the next year, 1684, prince Eugene of Savoy again distinguished himself at the sieges of Newhausel and Buda. He behaved so gallantly at the siege of Buda, that the duke of Lorraine wrote a letter in his commendation to the emperor. He was constantly in the trenches, and one of the first who entered the town with sword in hand: and at the return to Vienna, when Newhausel was taken, the duke presented him to the emperor with this saying, "May it please your majesty, this young Savoyard will some time or other be the greatest captain of the age": which prophecy, it is agreed on all hands, was afterwards fulfilled. His imperial majesty caressed him upon all occasions, and had that firm and well-grounded confidence in his merit, that when Buda was taken, and the army gone into winter quarters, he invested him with the chief command of his troops, during the absence of the supreme officers. Thus he rose daily in the favour of the court of Vienna; and every campaign was only a new step in his advancement to the first military offices.

Ibid.

In 1688, Belgrade was besieged and taken; where prince Eugene, who was always among the foremost in any onset, received a cut through his helmet by a sabre, but he repaid the blow, by laying the Turk, who gave it him, dead at his feet. Lewis XIV. had now invaded the empire with a powerful army, and declared war against the emperor; which caused a great alteration in the affairs of Vienna, and forced that court to form a new plan for the campaign of 1689. As the emperor was more concerned to defend himself against the French than the Turks, the dukes of Lorraine and Bavaria were

were appointed to command upon the Rhine, and prince Lewis of Baden in Hungary. The duke of Savoy having informed the court of Vienna of the danger he was in, by the approach of French troops, the imperial ministers promised themselves great advantages from the war in Italy, on the account of the powerful diversion, that his royal highness might be able to make there in favour of the empire. Prince Eugene was pitched upon by the court of Vienna to manage this expedition; and was thought the most proper person, not only because he was related to the duke of Savoy, but because of the vast reputation he had lately acquired in Hungary; which rendered him yet more acceptable to his royal highness, who received him with all the marks of a true and sincere friendship. *Life, &c.* Accordingly his highness prince Eugene took upon him the command of the emperor's forces in Italy, and blocked up Mantua, which had received a French garrison, of whom he killed above 500 in several sallies; so that, during the years 1691 and 1692, they never durst attempt the least excursion. In 1692, at his return from Vienna, whither he had been to give the emperor an account of the last campaign, he entered Dauphiny. The inhabitants of Gap brought him the keys of the town, and all the neighbouring country submitted to contribution: but the great designs he had formed soon vanished; for the Spaniards would stay no longer in the army, nor keep the post of Guillestre, though prince Eugene, whom they very much esteemed, endeavoured to make them change their resolution. This miscarriage is also partly attributed to the sickness of the duke of Savoy, who was persuaded to make a will at this time, wherein he declared prince Eugene administrator, or regent, during the minority of his successor. *Life, &c.*

In the year 1696, after the separate peace between France and Savoy, at which prince Eugene was extremely dissatisfied, the French king made very large offers to draw him over to his interest. He offered him particularly his father's government of Champagne, besides a marshal of France's battoon, and an annual pension of 2000 pistoles: but nothing was capable of shaking his fidelity to the emperor, who afterwards made him commander of his army in Hungary, preferably to many older generals. In 1697, prince Eugene, having the command in chief of the imperial army in Hungary, gave the Turks the greatest blow they had ever received in the whole war, and gained a complete victory over them at Zenta, not far from Peterwaradin. The grand seignior came to command his armies in person, and lay incamped on both sides the

Thieffe, having laid a bridge over the river. Prince Eugene marched up to him, and attacked his camp, on the west side of the river; and, after a short dispute, broke in, made himself master of it, and forced all, who lay on that side, over the river, whither he followed them, and gave them a total defeat. In this action the Germans had no more than 430 men killed, and 1583 wounded: but of the Turks 22000 were killed in the field, among whom was the grand visier, and the aga of the janisaries; 10 or 12000 were drowned in the Thieffe, and 6000 wounded and taken prisoners, among whom were 27 bafsa's, and several aga's. The imperialists took 9000 laden waggons, after 3000 had been thrown into the river; the grand seignior's tent, valued at 40000 livres, with all the rest belonging to his army; 17000 oxen, 6000 camels, all heavy laden; 7000 horses, 100 heavy cannon and 70 field-pieces, besides 500 drums, and as many colours, 707 horses tails, 83 other standards, a scymitar of inestimable value, the sultan's great seal, his coach drawn by eight horses, wherein were ten of the women of his seraglio; 74 pair of silver kettle-drums, all the grand seignior's papers, and all the money that was to pay the army, which came to above 3,000,000 livres; and it is said, that the whole booty amounted to several millions of English sterling.

In the beginning of the year 1699, the peace of Carlowitz was concluded, and an end put at length to the war, which had lasted fifteen years: and it was a great satisfaction to prince Eugene to have contributed so much to the finishing of it, as he had done by this famous victory at Zenta. He had passed the first years of his youth in the wars of Hungary; was in almost all the battles, where he had eminently distinguished himself. And it seemed now, that this fortunate general had nothing to do, but to enjoy at Vienna that tranquillity which is sometimes, but not always, relished by men who have spent their lives amidst the noise of arms and dangers. But this repose was not to last long. The king of Spain's death, and the dreaded union of that monarchy with France consequent thereupon, kindled a new war, which called him to Italy, to command the emperor's army there. His imperial majesty published a manifesto, setting forth his title to the crown of Spain, when prince Eugene was upon the point of entering Italy. The progress of his arms, under this general, made the French king resolve to send marshal Villeroy into Italy, in the room of marshal Catenat, who had not given satisfaction. But Eugene soon let him see, that numbers alone, in which
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the French were greatly superior, could not gain a victory; for he foiled him in every skirmish and engagement, and at length took him prisoner. This action of prince Eugene, here alluded to, almost proved decisive, and was one of the boldest that ever was heard of. It was to surprize Cremona, and carry off marshal Villeroy, and the garrison of that place. This design was conducted with so much secrecy, that the French had not the least suspicion of it. Prince Eugene went to put himself at the head of a body that he brought from the Oglio, and ordered another to come from the Parmezan at the same time, to force the bridge. He marched with all secrecy to Cremona; and sent in, through the ruins of an old aqueduct, or water-course, some men, who got through, and forced one of the gates; so that he was within the town, before marshal Villeroy had any apprehension of an army being near him. Villeroy, awakened on a sudden with the noise, got out to the street, and there was taken prisoner. At the instant that one of the German officers laid hold on him, he whispered him, and said, 'I am marshal de Villeroy: I will give you ten thousand pistoles, and promise you a regiment, if you will carry me to the castle.' But the officer answered him: 'I have a long time faithfully served the emperor my master, and will not now betray him.' So he was sent to the place where prince Eugene was; who sent him to one that was more secure, under a strong guard. But, notwithstanding this, the other body neglecting to come up at the time appointed, an Irish regiment secured the bridge; and so the design failed, although it was so well contrived, and so happily executed on one part. Prince Eugene had but four thousand men with him, and the other body not being able to join him, he was forced to march back, which he did without any considerable loss, carrying marshal Villeroy and some other prisoners with him. "In this attempt," says an eminent writer, "though he had not an entire success, yet he gained all the glory to which the ambition of a military man could aspire, so that he was looked upon as the greatest and happiest general of the age."

Life, &c.

The queen of England now concerted measures with the emperor for declaring and carrying on a war with France. Her Britannic majesty highly resented the indignity offered to herself, and the wrong done the house of Austria, by the duke of Anjou's usurping the crown of Spain. She acted therefore to preserve the liberty and balance of Europe, to pull down the exorbitant power of France, and at the same time to re-

Life, &c.

venge the affront offered her, by the king of France's owning the pretended prince of Wales for king of her dominions. Eugene was made president of the council of war by the emperor, and all the world approved his choice; as indeed they well might, since this prince no sooner entered on the execution of his office, than affairs took quite a new turn. The nature and limits of our plan will not suffer us to enlarge upon the many memorable things which were performed by this great statesman and soldier, during the course of this war, which proved so fatal to the glory of Lewis XIV. The battles of Schellenburg, Blenheim, Turin, &c. &c. are so particularly related in almost every history, that we need not insist upon them here. In the year 1710, the enemies of prince Eugene, who had vowed his destruction, sent him a letter, with a paper inclosed; which was poisoned to that degree, that it made his highness, with two or three more, who did but handle it, ready to swoon; and killed a dog immediately, upon his swallowing it, after it was greased. The next year, 1711, in the beginning of April, the emperor Joseph died of the small-pox; when prince Eugene marched up into Germany, to secure the election of his brother to the throne. The same year the grand visier sent one of his aga's in embassy to his highness, who gave him a very splendid audience at Vienna, and received from him a letter, written with the grand visier's own hand, wherein he styles his highness 'the great pattern of
' Christian princes, president of the Aulic council of war to the
' emperor of the Romans, the most renowned and most excellent among the Christian princes, first peer among all the
' nations that believe in Christ, and best beloved visier of the
' emperor of the Romans.'

Life, &c.

In the year 1712, prince Eugene, after having treated with the states-general upon the proposals of peace, then made by the court of France, came over into England, to try if it were possible to engage our court to go on with the war, for it met with great obstructions here: but was surprized to find, the day before his arrival, which was on the fifth of January, that his good friend the duke of Marlborough was turned out of all his places. However, he concealed his uneasiness and discontent, and made a visit to the lord president of the council, and to the lord treasurer; and, having had an audience of the queen, the day after his arrival, he paid his compliments to the foreign ministers, and the new ministry, especially the duke of Ormond, whose friendship he courted for the good of
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the common cause. But, above all, he did not neglect his fast friend and companion in military labours, the discarded general; but passed most of his time with him. He was entertained by most of the nobility, and magnificently feasted in the city of London by those merchants who had formerly contributed to the Silesian loan. But the courtiers, though they caressed him for his own worth, were not forward to bring his negotiations to an happy issue: nor did the queen, though she used him civilly, treat him with that distinction which was due to his high merit. She made him a present of a sword set with diamonds, worth about 5000*l.* which he wore on her birth-day; and had the honour, at night, to lead her to and from the opera, performed on this occasion at court. After he had been told, that his master's affairs should be treated of at Utrecht, he had his audience of leave on the 13th of March, and on the 17th set out to open the campaign in Flanders, where he experienced both good and ill fortune at Quesnoy and Landrecy.

Life, &c.

In the year 1713, his highness, though forced to act only defensively on the Rhine against the French, who now threatened to over-run the empire, did nevertheless so signalize himself by his vigilance and conduct, that he obliged the French to spend one whole summer in the taking Landau and Friburg. On the 6th of March 1714, he concluded with marshal Villars, at Rastadt, preliminary articles of a general peace between the empire and France; which were signed by him, as his imperial majesty's plenipotentiary, on the 27th of September following, at a solemn treaty of peace, at Baden in Ergaw: in which treaty he is intitled, 'The most high prince and lord Eugene, prince of Savoy and Piedmont, knight of the Golden Fleece, counsellor of state to his sacred imperial majesty, president of the council of war, lieutenant-general and marshal of the holy Roman empire.' Upon his return to Vienna, he was received with the loudest acclamations of joy by the people, and with the most cordial affection by the emperor, who presented him with a fine sword, richly adorned with diamonds. He now seemed to have some respite from the fatigues of war; but neither was this to last long: for, though peace was concluded with France, yet war was breaking out on the side of the Turks, who, in the year 1716, began to make extraordinary preparations. Prince Eugene was sent with the command of the imperial army into Hungary, attacked the Turks in their camp, and obtained a complete victory over them. He took the important fortress of Temaswaer, after
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the Turks had been in possession of it 164 years; and next invested Belgrade, which he also took.

After the making of a peace with the Turks, prince Eugene had a long suspension from those glories, which constantly attended his victorious sword: for, in the war which ensued between the emperor and the king of Spain, count Merci had the command of the army in Italy, and Eugene had no share in it, any farther than in council; and, at the conclusion of it, when he was appointed the emperor's first plenipotentiary in the treaty of Vienna, in the year 1725. Next we find him engaged in a new scene of action, in the war between the emperor, his master, and the kings of France, Spain, and Sardinia, in which, from 1733 to 1735, he experienced various success. This illustrious hero died at Vienna, on the 10th of April 1736, in the 73d year of his age. He was found dead in his bed, though he had been very gay but the night before with company, whom he had entertained at supper, without making the least complaint; and it was supposed, that he was choaked by an immoderate defluxion of rheum, with which, it seems, he was sometimes troubled.

Life, &c.

Ibid.

Among the valuable effects left by prince Eugene, were found a rich crucifix, embellished with diamonds, which the emperor presented him with, upon his last campaign into Hungary; six gold-hilted swords set with diamonds: one presented him by his late imperial majesty, another by queen Anne, as before-mentioned; a third by the late king of Prussia, a fourth by his late Majesty king George, before his accession to the crown; a fifth by the republic of Holland, and a sixth by the state of Venice; an exceeding rich string of diamonds for a hat, with a buckle of the same; twenty gold watches set with diamonds; besides a prodigious quantity of silver plate, jewels, &c. to an immense value. He likewise left a large and curious library of books, among which are several rare manuscripts, besides a fine cabinet of medals, and other curiosities.

As to a general character of prince Eugene, it may easily be collected from what has already been said of him. For particulars, we may just observe, that he was always remarkable for his liberality; one instance of which he shewed, while he was here in England, to Mrs Centlivre the poetess: who, having addressed to him a trifling poem on his visiting England, received from his royal highness a present of a gold snuff-box valued at about 35 pistoles. He was also a man of great and unaffected modesty, so that he could scarcely bear, with

with any tolerable grace, the just acknowledgements which all the world paid him. Bishop Burnet, who had the honour to be admitted several times to much discourse with him, says, that he ‘descended to an easy equality with those who conversed with him, and seemed to assume nothing to himself, while he reasoned with others.’

EUGENIUS IV, pope of Rome, was born of a plebeian family at Venice in the year 1383, and was son of Angelo Condelmerio; but his name was Gabriel. He was brought up to the church, became a Celestine friar, and was afterwards carried to Rome by a nephew of Gregory XII. He ingratiated himself so with this pope, that he was preferred to be his treasurer, then made bishop of Sienna, and at last a cardinal. Martin V. gave him the legateship of the Picentine, and afterwards that of Bologna; which office he discharged so well, that, upon the death of Martin, he was chosen pope in the year 1431. He opened his pontificate with seizing the treasures which Martin V. had amassed; and this seizure was conducted so indiscreetly, that it raised a civil tumult, threw all things into confusion, and laid the foundation of all the wars and miseries which attended his reign. In the year 1434, a misfortune happened to him, which brought about nothing less than a complete revolution. Philip, duke of Milan, being exasperated at the pope, made an incursion into the territories of Rome. The cavalry he sent thither was commanded by Nicholas Fortebrachio, a renowned captain, who had quitted the pope's service in great disgust: for, having demanded his pay, Eugenius answered, that ‘he ought to think himself well paid by the spoils he had taken.’ Enraged at this answer, Fortebrachio sought another master; and, being employed by duke Philip against this pope, made such dreadful havock about Rome, that the whole city was in a consternation; and the pope himself for some time was in doubt, whether to retire. The people used to go to him in crowds to complain of the losses they had sustained; but Eugenius being then in an ill state of health, and not knowing which way to turn himself, used to refer them to the cardinal, his nephew and chamberlain. He continued thundering indeed all the while with his bulls; but the thunder of bulls, whatever effects it may have wrought, while things have been still and peaceable, has seldom been much attended to amidst the clashing of arms. This cardinal was an idle and voluptuous man, did not listen, as he should have done, to the complaints that were made; but

Platina, in
Vita Eugeni-
nii, iv.

but to those, who told him of their losing all their cattle, used to return no other answer, but this, ‘ You value your cattle too highly; the Venetians lead a much more agreeable life without them.’ This behaviour enraged the people of Rome, who cried out, ‘ To arms! Liberty!’ They removed from their employments all the magistrates who had been appointed by Eugenius, filled them with others, and seized the cardinal. The pope, reduced to these extremities, assumed a monk’s disguise, and went on board a vessel, in order to fly to Ostia. He arrived happily thither, notwithstanding the volleys of stones and arrows that were discharged at him; and, after this, went to Florence. A revolution, as we say, was now compleated, and Rome free; but the Romans did not long enjoy this liberty; for the pope’s authority was restored there, in his absence, by the patriarch of Alexandria, who employed the utmost severity against the mutineers.

Eugenius died upon the 22d of February 1447, at 64 years of age. His pontificate continued 16 years wanting a few days, and was a continual series of war and tumult. The reflection he is said to have made on his death-bed, is remarkable. Being surrounded by a company of monks, with a voice interrupted by sighs, and his face turned towards them, he said, “ O Gabriel, how much better would it have been for thy soul’s health, hadst thou never been raised to the purple or pontificate, but continued a religious life in thy monastery!” He was not so military a pope, but that he loved to appear in his own proper character. He affected to perform in person, and with great splendor, some religious ceremonies, and to employ himself in reforming and beautifying several churches in Rome. He was an handsome man, had a venerable aspect, and always held his eyes downwards, when he appeared in public. He never drank wine; and was very frugal in himself, though magnificent in his palace. He was no scholar, yet a patron of scholars. It was under his pontificate that the cardinals began to keep hounds, to build fine stables, and to abandon themselves to luxury in their furniture and entertainments.

EUNAPIUS, a native of Sardis in Lydia, flourished in the fourth century, under the emperors Valentinian, Valens, and Gratian. He was a celebrated sophist, a physician, and no inconsiderable historian. He was brought up by Chrysanthius, a sophist of noble birth, who was related to him by marriage; at whose request he wrote his famous book “ Of the
“ Lives

“Lives of the philosophers and sophists”, in which he frequently shews himself a bitter enemy to Christianity. He wrote a history of the Cæsars, which he deduced from the reign of Claudius, where Herodian left off, down to that of Arcadius and Honorius. Photius speaks with approbation of this history; only complains, that he all along treats the Christian emperors very injuriously, while he is so partial to the Heathen, as even to prefer Julian to Constantine the Great. He inveighed also severely against the monks, whom he charged with pride and insolence, under the mask of austerity; and ridiculed, very profanely no doubt, the relics of holy martyrs. This History is lost; but the loss is the better to be borne, because we have the substance of it in Zosimus, who is supposed to have done little more than copy it. We have no remains of Eunapius, but his “Lives of the sophists”, except a small fragment of his History, which is printed at the end of some editions of it: though Fabricius is of opinion, that this fragment belongs to another Eunapius, who lived somewhat earlier.

Biblioth.
Græc. vol.
vi. p. 233.

EUNOMIUS, a famous heresiarch of the fourth century, was born at Dacora, a town of Cappadocia; and was the son of a peasant. But not relishing a country life, he went to Constantinople, and afterwards to Alexandria, where he became the disciple and secretary of Etius. He was abundantly more subtle than his master, as well as more bold in propagating the doctrines of his sect, who have since been called after him Eunomians. He then returned to Antioch, where he was ordained a deacon by Eudoxus, bishop of that place; but being sent to defend Eudoxus against Basil of Ancyra, before the emperor Constantius, he was seized upon the road by the partisans of Basil, and banished to Mide, a town of Phrygia. He returned to Constantinople, and in the year 360 was made bishop of Cyzicum by his protector Eudoxus, who advised him to conceal his doctrine: but Eunomius was incapable of following this advice, and gave so much disturbance to the church by the intemperance of his zeal, that Eudoxus himself, by the order of Constantius, was obliged to depose him from his bishopric, and he was that very year banished again. He retired to a house which he had in Chalcædonia, where he concealed the tyrant Procopius in the year 365; and, being accused by the emperor Valens of having afforded shelter to his enemy, he was by him banished a third time to Mauritania. Valens, bishop of Mursa, got him recalled;

called; and he was next banished to the isle of Naxos, for disturbing the peace of the church. He again returned to Chalcedonia; but Theodosius the Elder obliged him to quit that place of residence, and sent him first to Halmyris, a desert of Mæsia near the Danube; and afterwards to Cæsarea of Cappadocia: where however the inhabitants would not suffer him to continue, because he had formerly written against Basil, their bishop. Tired at length with being tossed about, as indeed he well might, he petitioned to retreat to the place of his birth; at which he died very old about the year 394, after having experienced a great variety of sufferings.

Hieron.
advers. Vigilant.

V. i. p. 223.

Eunomius wrote a great many things: and his writings were so highly esteemed by his followers, that they thought their authority preferable to that of the Gospels. The greatest part of his works are lost: there is however, besides two or three small pieces, “a confession of his faith” still remaining, which Cave took from a manuscript in archbishop Tenison’s library, and inserted into his *Historia Literaria*; and which we will here give the substance of, that the English reader may know what those doctrines were, which created so much trouble, and drew such persecutions upon this their zealous advocate: “There is one God uncreate and without beginning: “who has nothing existing before him; for nothing can “exist before what is uncreate; nor with him, for what is “uncreate must be one; nor in him, for God is a simple and “uncompounded being. This one, simple, and eternal “being is God the creator and ordainer of all things: first “indeed and principally of his only begotten Son, and then “through him of all other things. For God begot, created, “and made the Son only, by his own direct operation and “power, before all things and every other creature; not producing however any other being like himself, nor imparting any of his own proper substance to the Son: for God is “immortal, uniform, indivisible, and therefore cannot communicate any part of his own proper substance to another. “He alone is unbegotten; and it is impossible, that any “other being should be formed of an unbegotten substance. “He did not use his own substance in begetting the Son, but “his will only: nor did he beget him in the likeness of his “substance, but according to his own good pleasure. He “then created the Holy Spirit, the first and greatest of all “spirits, by his own power indeed and operation mediately, “yet by the immediate power and operation of the Son. “After the Holy Spirit, he created all other things in “heaven

“ heaven and in earth, visible and invisible, corporeal and
 “ incorporeal, mediately by himself, by the power and ope-
 “ ration of the Son, &c. &c”.

EUPHRANOR, an excellent sculptor and painter of antiquity, flourished about 362 years before Christ. He wrote several volumes of the art of colouring, and of symmetry: yet is said to have fallen into the same error with Zeuxis, of making his heads too big, in proportion to the other parts. His conceptions were noble and elevated, his style masculine and bold: and he was the first who signalized himself by representing the majesty of heroes.

EUPOLIS. See CRATINUS.

EVREMOND (CHARLES de St. Denis, lord of St.) a celebrated French wit, was descended of one of the best families in Normandy, and born at St. Denis le Guast on the 1st of April 1613. Being a younger son, he was designed for the gown; and, at nine years of age, was sent to Paris to be bred a scholar. He was entered in the second form in the college of Clermont; and continued there four years, during which he went through grammar learning and rhetoric. He went next to the university of Caen, in order to study philosophy; and, having continued there one year, returned to Paris, where he pursued the same study one year longer in the college of Harcourt. He distinguished himself no less in the academical exercises, than by his studies; and excelled particularly in fencing, insomuch that “ St. Evremond’s pass” became famous among those skilled in that science. As soon as he had gone through philosophy, and learned his exercises, he began to study the law: but, whether his relations had then other views, or his inclination bent him to arms, he quitted that study, after he had followed it somewhat more than a twelvemonth; and was made an ensign, before he was full sixteen years of age. After he had served two or three campaigns, he obtained a lieutenant’s commission; and had a company of foot given him, after the siege of Landrecy.

Life of mon-
sieur de St.
Evremond.
By mr. Des
Maizeaux.
Prefixed to
his works.
Second edi-
tion.

A military life did not hinder St. Evremond from cultivating philosophy and the belles lettres. He had also no mean opinion of the study of the law, which he thought not only useful, but even necessary to a gentleman; and ever delighted much in cultivating it. He signalized himself in the army by his politeness and by his wit, as much as by his bravery. He

Life, &c;
p. 4.

was

was at the siege of Arras in 1640; and the year following got a post in the horse, which gave him fresh opportunities of distinguishing himself. These accomplishments recommended him to all the great men of his time; and the duke of Enguieu was so charmed with his conversation, that he made him lieutenant of his guards, for the sake of having him constantly near his person. In 1643, after the campaign of Rocroy, St. Evremond made a kind of satyr against the French Academy, which was published in 1650 with this title, "The comedy of the academicians for reforming the French tongue". He made the campaign of Friburg in 1644; and the next year received a dangerous wound in the knee at the battle of Nortlingen. After the taking of Furnes in 1646, the duke of Enguieu pitched upon him to carry the news to court; and, having at the same time opened to him his design of besieging Dunkirk, charged him to propose it to cardinal Mazarin, and to settle with him all that was necessary for the execution of so great an undertaking. St. Evremond was so dexterous in the management of this affair, that he made the minister consent to all that the duke desired.

Life, &c.

p. 4—12.

In the year 1648, he lost the post which he had near the prince of Condé; for this was the duke's title after his father's death. The occasion of it was an offence he had given the prince, in making too free with his highness; for wits are too apt to have no respect of persons. The year after he went to Normandy to see his family. The duke of Longueville, who had declared against cardinal Mazarin, used all endeavours to engage St. Evremond of his party; offering him the command of his artillery. This he refused to accept, as he tells us himself, in a satyrical piece, intitled, "The duke of Longueville's retreat to his government of Normandy": a piece with which cardinal Mazarin was so extremely pleased, that in his last sickness he several times engaged St. Evremond to read it to him. In 1650, he followed the court to Havre de Grace, in company with the duke of Candale; in which journey he had a long conversation with that noble personage, which he afterwards committed to paper, and in which he joined, to the judicious counsels he gave his friend, the characters of the courtiers with whom he was most intimate. The civil war broke out in the year 1652; and the king, being acquainted with his merit and bravery, and knowing besides that he had constantly refused to side with those against the court, made him a mareschal de camp, or major-general; and the next day gave him a warrant for a pension of 3000 livres a year.

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He served afterwards under the duke of Candale in the war of Guienne; but, upon the reduction of that province, was committed prisoner to the Bastile, by means of cardinal Mazarin, where he continued two or three months. Some jests, which were passed on the cardinal in a company where St. Evremond was, and in which he had no greater share than the rest, were the pretence for his confinement. But the true reason was, that he was suspected to have given the duke of Candale some advice which the cardinal did not like, and by that means drew upon himself the cardinal's resentment. However, when St. Evremond went to return him thanks after his enlargement, the cardinal told him very obligingly, that "he was persuaded of his innocence, but that a man in his situation was obliged to hearken to so many reports, that it was very difficult for him to distinguish truth from falsehood, and not to do injustice sometimes to an honest man".

Life, &c.
p. 12--13.

In the year 1654, St. Evremond served in Flanders; during which campaign, being one day at dinner with the marshal d'Hoquincourt, he was witness to the conversation that general had with father Canaye, a Jesuit, then director of the hospital of the king's army: which he found so entertaining, that he committed it to writing some time after, and it is now to be seen in his works. In 1657, he fought a duel with the marquis de Forc; and, notwithstanding all possible care was taken to keep it secret, the court had notice of it, which obliged him to retire into the country, till his friends had obtained his pardon. In 1659, he served in Flanders, till the suspension of arms was agreed on between France and Spain; and afterwards accompanied cardinal Mazarin, when he went to conclude a peace with don Luis de Haro, the king of Spain's first minister. He had promised the marquis of Crequi, afterwards marshal of France, to give him a particular account of the whole negotiation; and therefore, as soon as the peace was signed, he wrote a long letter to the marquis, in which he shewed, that the cardinal had sacrificed the honour and welfare of France to his own private interest; and treated him in a very satyrical manner. This letter falling afterwards into the hands of Fellier and Colbert, who were the cardinal's creatures, some time after his death, it was represented as a state-crime; and he was obliged to fly to Holland, where he arrived in 1661. He had taken a tour into England the year before with the count of Soissons, who had been sent over by the king of France, to compliment Charles II. upon his re-

Vol. i. p.
176.

floration; and there had made many friends. He did not therefore stay any long time in Holland, but passed over into England: where he was received with great respect, and admitted into the friendship of the duke of Buckingham, and several other persons of distinction.

Life, &c.

p. 18—39.

In England, he wrote a great many pieces, which with the rest of his works have been several times printed. In the year 1665, he was seized with a disorder, which cast him into a sort of melancholy, and weakened him much; upon which he was advised to go to Holland, where he visited some learned men and celebrated philosophers, who were then at the Hague, particularly Heinsius, Vossius, and Spinoza. He afterwards resolved to see Flanders, and spent some time at Breda, where the peace was negotiating between England and Holland; went from thence to Spaw and Brussels; and, in his return to the Hague, passed through Liege, where he became acquainted with mr. Slusius, a canon of St. Lambert, famous for his knowledge of the law and the mathematics. He had no other thoughts, than quietly to pass the remainder of his days in Holland; when Sir William Temple delivered letters to him from the earl of Arlington, informing him, that king Charles desired his return to England. Upon this, he crossed the sea once more; and the king gave him a pension of 300 l. a year. However, he could not forget his own country; and he made several attempts to procure leave to return, but in vain. After the peace of Nimeguen in 1679, he wrote an epistle in verse to the king of France, in which he indirectly asked leave to return to his native country; but it proved ineffectual.

Life, &c.

p. xxxix—

cxii.

Upon the death of king Charles in 1685, he lost his pension; and, as he could not rely on the affection of king James II, though that prince had shewn himself extremely kind to him, he desired his friends to renew their endeavours to procure his return. The marshal de Crequi advised him to write to the king, and promised to deliver his letter; but it had no more effect than the former. In 1686, the earl of Sunderland proposed to king James to create for St. Evremond a place of secretary of the cabinet, whose province should be to write the king's private letters to the foreign princes. The king approved the motion; but St. Evremond thought it did not become him to accept such an office. The revolution, which raised the prince of Orange to the throne of Great-Britain, was advantageous to him. That prince had been very kind to him in Holland; and, when he came to be king

of

of England, gave him very substantial marks of his favour. He often took him into his parties of pleasure, and loved to converse with him; to hear him talk of the great captains he had seen in France, and of the military transactions to which he had been witness. St. Evremond thought of nothing, but ending his days peaceably in England, when he received letters from the count of Grammont, acquainting him how the king of France had declared, that he might return and should be well received. But he returned for answer, that the infirmities almost inseparable from old-age would not permit him to undertake such a journey, and to leave a country where he lived very agreeably. In 1697, he wrote a little piece against the abbot Renaudot, on the subject of Mr. Bayle's dictionary. In September 1703, he was seized with a strangury, of which he died the 9th of that month, aged ninety years, five months, and twenty days. He was interred in Westminster-abbey, where a monument was erected to his memory by his friends, who caused to be inscribed thereon a handsome Latin *Life, &c.* P. 112-153.
 elegium. He was never married.

St. Evremond had blue, lively, and sparkling eyes, a large forehead, thick eye-brows, a handsome mouth and a sneering smile, in short, an agreeable and ingenious countenance. Twenty years before his death, a wen grew between his eye-brows, which afterwards increased to a considerable bigness; but was no ways troublesome to him. His behaviour was civil and engaging, his humour ever gay and merry; but he had a strong inclination to satire. His friend, the duchess of Mazarin, was well apprized of it; and used to call him, by way of banter, "the old satyr". He always spoke of his disgrace with the firmness and resolution of a gentleman; and whatever strong desire he might have to see his country again, he never asked it in a mean and cringing manner. Though he did not pretend to rigid morals, yet he had all the qualities of a man of honour; was just, generous, grateful, full of goodness and humanity. As for religion, he always professed the Romish, in which he was born; though at the bottom he was certainly a libertine or free-thinker. Mr. Bayle tells us, in one of his letters, that it was publicly known, he used no assistance either of minister or priest, to prepare him for death; and that it was said, the envoy from the court of Florence actually sent to him an ecclesiastic, who asking him whether he would be reconciled, received for answer, "With all my heart: I would fain be reconciled to my stomach, which no longer performs its usual functions". I have

have seen verses, continues mr. Bayle, which he wrote fifteen days before his death; and his only regret was, that he was reduced to boiled meats, and could no longer digest partridges and pheasants. Another author informs us, that St. Evremond was more affected with the death of the duchess of Mazarin, with whom he had lived in the most unreserved friendship, than with his own; for he shewed no regret of life, though he had made the pursuit of pleasures his principal study for above fifty years. He leaped blindfold into eternity, without viewing or reflecting on it. But whatever might be St. Evremond's sentiments of religion, he never let fall any loose or licentious expressions about it: he could not bear that any one should droll upon it; for, said he, "bare decency, and the regard due to one's fellow-creatures, will never suffer it."

See a philosophical essay: or, reflections on the death of free-thinkers, &c. By mons. Deslandes.

Life, &c

P. 155.

In order to compleat St. Evremond's character, we will here add that which he made for himself in the year 1696; and sent to the count of Grammont, together with that lord's epitaph, who had been dangerously ill, but was then perfectly recovered. "If, says he, after having read the epitaph, you have the curiosity to know him that made it, I will give you his character: He is a philosopher equally remote from superstition and impiety: a voluptuary, who has no less aversion for debauchery, than inclination for pleasure: one who never felt the pressure of indigence, and who was never acquainted with plenty. He lives in a condition despised by those who have every thing, envied by those who have nothing, relished by those who makes reason the foundation of their happiness. When he was young, he hated profuseness; being persuaded, that wealth is necessary for the conveniencies of a long life. Now he is old, he can hardly endure thriftiness; being of opinion, that want is little to be dreaded, when a man has but little time left to be miserable. He is well pleased with nature, and does not complain of fortune. He hates vice, is indulgent to frailties, and laments misfortunes. He searches not after the failings of men, with design to expose them; he only finds out the ridiculous in them for his own diversion. He has a secret pleasure in perceiving this himself: he would have yet a greater in discovering it to others, were he not checked by discretion. Life, in his opinion, is too short to read all sorts of books, and to burden one's memory with a multitude of things at the expence of one's judgment. He does not apply himself to the most learned writers, in order to acquire knowledge; but to the most rational, to fortify
" his

“ his reason. Sometimes he chuses the most delicate, to render his own taste so; sometimes the most agreeable, to give the same turn to his own genius. It remains, that I describe him such, as he is in friendship and in religion. In friendship, he is more constant than a philosopher, and more sincere than a young man of good-nature without experience: as to religion,

“ Justice and charity supply the place
 “ Of rigid penance and a formal face.
 “ His piety, without inflicted pains,
 “ Flows easy, and austerity disdains.
 “ God only is the object of his care,
 “ Whose goodness leaves no room for black despair:
 “ Within the bosom of kind providence
 “ He places his repose, his bliss, and sure defence”.

There have been several editions of the works of St. Evremond; but the best is that of Amsterdam 1726, in five volumes 12mo, together with two volumes more in the same size, intitled, “ A curious collection of the best pieces attributed to St. Evremond, and of several pieces by other hands”: to all which is prefixed his Life, exactly as well as copiously written by mr. Des Maizeaux. Several of his pieces had been translated into English, though very incorrectly: but we have an accurate translation of the whole published by Des Maizeaux; the second edition of which was printed at London in 1728, in three volumes 8vo.

E U R I P I D E S, an ancient Greek poet, who excelled in tragedy, was born of a creditable Athenian family; especially on his mother Clito's side, whom Suidas reports to have been nobly descended, though Aristophanes in jest calls her a cabbage-seller, and Valerius Maximus has recorded it in earnest. He was born in the island Salamis, whither his father and mother had fled, with a great many other eminent families of Athens, upon the formidable design of Xerxes against Greece; and his birth is supposed to have happened in the 1st year of the 75th Olympiad. It is said, that while his mother was with child, her husband Mnesarchus consulted the oracle of Apollo, to know what he might hope for; and that he received these verses in answer:

Arist. in
 Theophr.—V.
 Max. L. iii.

“ Happy Mnesarchus ! heaven designs a son :
 “ The list’ning world shall witness his renown,
 “ And with glad shouts bestow the sacred crown ”.

Euseb. Præp. Evan. v. 33

Aul. Gellius, xv. 20.

Suidas.

Mnesarchus, interpreting this promise of the oracle no higher, than that his son should win the prize in the Olympic games, took care to educate him in the same manner with those, whom the Greeks designed for athletæ or wrestlers : but Euripides, though he made so good a progress in these feats of the body, as to gain the crown at the Athenian sports in honour of Ceres and Theseus, yet had always much greater thoughts in his head : and therefore, while his father was labouring to have him perfect in the palæstra, made a nobler choice for himself, being a constant auditor to Anaxagoras in philosophy, and to Prodicus in rhetoric ; and diverting himself in the mean time with painting, which some will have to have been at first his profession. It is not probable, that Euripides learnt morality of Socrates, as Gellius reports : Socrates was twelve years younger than Euripides, and therefore is more likely to have profited by him.

The occasion of Euripides’s applying himself to dramatic poetry was the extreme danger his master Anaxagoras had incurred by his philosophy : who, under the notion of despising the public gods, was banished Athens by the fury of the mob, and had good fortune to come off with his life. Euripides was then eighteen ; however, his works will evidently shew, that he did not afterwards lay aside the study of morality and physics. He wrote a great number of Tragedies, which were highly esteemed both in his life-time and after his death : and Quintilian, among many others, thought him the best among all the tragic poets. “ Sophocles and Euripides, says he, “ have far excelled Æschylus in tragedy. Many people question, which of these two poets in their different manner “ deserves the preference ; but as this bears no relation to “ what I am now writing upon, I shall leave it undetermined. “ However, there is no one but must own, that Euripides “ will be of much more use to those who are intended to “ plead : for his diction, which is censured by such as think “ there is more sublimity in the grave, majestic, and sonorous “ style of Sophocles, comes nearer to that of an orator. He “ likewise abounds with moral reflections ; and is almost “ equal to the sages, when he treats on the same subject with “ them. In his manner of reasoning and replying, he may be “ com-

“ compared to the most renowned orators at the bar. He
 “ charms all, when he attempts to raise the passions; and,
 “ when he would raise pity, he is inimitable.”

Institut. ora-
 tor. lib. x.
 c. 1.

It has been wondered, that the Roman poets should celebrate Sophocles, Æschylus, and Thespis, as Virgil, Propertius, and Horace have done; yet should make no mention of Euripides: but the reason assigned for this omission is, that the syllables which compose his name were not suited to hexameter verse, and not that they thought Euripides inferior, at least not to Æschylus and Thespis. Varro relates, that out of the seventy-five tragedies written by him, five only gained the victory; yet observes, that most of those who conquered him, were wretched poetasters. This is not to be wondered at; for at that time cabal, perhaps more than in the present age, pronounced the fate of compositions; and the basest arts were employed, in order to procure the favour of the judges. In the mean time, his compositions were prodigiously applauded; and nothing can better demonstrate the high esteem they were held in, than the service they did to the Athenians in Sicily. The Athenian army, under the command of Nicias, suffered all the calamities that ill fortune can possibly reduce men to. The victors made a most cruel advantage of their victories: but although they treated the Athenian soldiers with so much inhumanity, yet they were extremely kind to such, as could repeat any of Euripides's verses. “ We
 “ are told, says Plutarch, that many who returned safe to
 “ their country, kindly saluted Euripides, declaring that they
 “ had been restored to their liberty, for teaching their victors
 “ such verses of Euripides as they remembered; and that
 “ others, who roamed up and down, had meat and drink
 “ given them, in return for singing his verses”.

Aul. Gellius
 l. xvii. c. 4.

In Vit. Ni-
 ciaz.

It was almost impossible for two great poets, such as Sophocles and Euripides, who were contemporary, and aspired to the same glory, to love one another, or to continue long in friendship. Accordingly they fell out; and Athenæus relates several particulars of their quarrel, which are so ways honourable to them. Nevertheless, Sophocles discovered a great esteem for Euripides, when he heard of his death: he caused a tragedy to be represented, in which he himself appeared in a mourning habit, and made his actors take off their crowns. Aristophanes also took great pleasure in abusing Euripides in his comedies, which perhaps might give him more uneasiness than his quarrel with Sophocles. There are several passages in Euripides's tragedies against women; and it cannot

not be denied, that he took a pleasure in railing at the fair sex, on which account he acquired the name of a woman-hater. He married a wife when he was three and twenty years old, by whom he had three sons; and, after the dissolute life of this first wife had forced him to divorce her, he married a second, who proved at least as disorderly. Though Suidas has distinguished Euripides by the title of woman-hater, yet Athenæus calls him a woman-lover. He assures us, that this poet was very fond of the fair sex, and that Sophocles hearing somebody say, that Euripides bore a mortal hatred to them; "I own he does, says Sophocles, in his tragedies, but he is passionately fond of them in bed." Agreeably to this notion of his chastity, some authors say, that Euripides, desirous to make use of the privilege allowed at Athens of marrying two wives, took two together, but made so ill a choice, that they quite wore out his patience, and raised in him an aversion to the whole sex.

Ath. lib.
xiii.

Aul. Gell.
lib. xv. c.
20.

Cap. ix.

Stobæus,
serm. 39.

It was about a year after the Sicilian defeat, when Euripides left Athens, and went to the Macedonian court. Some say, the reason of his going thither was, because, having caught his wife in bed with an actor, he was ashamed of shewing his face at Athens. But this is a foolish story, and there is no occasion to have recourse to any such supposition. Archelaus, king of Macedonia, was fond of learned men, invited them to his court by acts of munificence, gave them a most gracious reception, and often raised them to very high honours. He did so by Euripides, whom, if Solinus may be credited, he made his prime minister. Nothing can be a more express proof of the high esteem which Archelaus had for Euripides, than his behaviour to Decamnichus, who one day reproached Euripides with having a stinking breath: to whom the poet replied, "My mouth has reason to stink, since so many secrets have rotted in it". But Archelaus, not thinking Euripides sufficiently revenged by this answer, delivered up Decamnichus to him, in order that he might expiate the affront by being soundly lashed. The advanced age of Euripides, and the chastity which many writers ascribe to him, should restrain us from believing too hastily the amorous adventures which are said to have befallen him at Macedon. He was seventy-two years of age when he went to that court; and it has always been acknowledged, that he never was inclined to unnatural amours. He had passed but few years there, when an unhappy accident concluded his life. He was walking in a wood, and, according to his usual manner, in deep meditation;

tion ; when, unfortunately happening upon Archelaus's hounds, he was by them torn to pieces. Every account gives him the same end, though it differs from the rest in some minute circumstances : only some indeed will have him to have been pulled to pieces by women, to revenge the honour of their sex, against whom he had always declaimed. But this is certainly a fable, copied from that of Orpheus, who is said to have undergone the same fate. It is not certain, whether his death happened by chance, or through envy of some of the courtiers. However, Archelaus buried him with great magnificence ; and, not contented with solemnizing his funeral obsequies, he also cut his hair, and assumed all the marks of grief. The Athenians were so moved with his death, that the whole city went into mourning ; and one of his friends, named Philemon, declared that, could he be persuaded that the dead enjoy a sense of things, he would hang himself, in order to be with Euripides. This excellent poet was near seventy-five years old when he died : he was a man of great gravity and severity in his conduct, and regardless of pleasures.

Euripides is remarkable for having interspersed moral reflections and philosophical aphorisms in his dramatic pieces ; and, it is generally thought, he has done it too frequently. Though he had the fate of his master Anaxagoras before his eyes, yet he was not always so well guarded about his maxims as he should have been. He gave one, relating to the sanctity of an oath, for which he was called to account. It is this in his *Hippolytus* : " My tongue has sworn, but still my mind is free." For this verse he was impeached of impiety, as teaching and defending perjury ; but it does not appear that he suffered for it. The answer he made to the accuser is left on record by Aristotle : " that it was a very unreasonable thing to bring a cause into a court of judicature, which belonged only to the cognizance of a theatre, and the liberty of a public festival ; that, when these words were spoken on the stage, there went along with them some reason to justify them, and that he was ready to justify them, whenever the bill should be preferred in the right place." Another time he incensed the audience highly, by making Bellerophon dogmatize too gravely in favour of avarice ; so highly, that they would have driven the actor from the stage, if Euripides himself had not come upon it, and besought them to have a little patience, by assuring them, that they would soon see the unhappy end of the miser, whose maxims had so strongly disgusted the audience. This we learn from Seneca. Plutarch Rhetor.
l. iii. c. 15. *Epist.* 115 relates,

In Amato-
rio.

relates, that another time such offence was taken at the two first verses of his Menalippus, which seemed to doubt the existence of Jupiter himself, that he was forced to change them: and others have concluded him to be an atheist, from impious speeches uttered in his plays. But, in answer to all these, we may ask, whether any thing can be more absurd, than to ascribe to the author of a tragedy the sentiments he puts into the mouths of his characters? His last editor Barnes observes, that, to support the character of Sisyphus, Euripides was obliged to make him reason as an atheist; and that therefore Plutarch had no just cause to suspect there the artifices of an author, of giving vent to his own thoughts under another man's name. "I wonder very much, says Barnes, what it was could make so great a man believe, that Euripides had delivered his sentiments craftily in the person of Sisyphus; and that this should be our tragic poet's opinion, since no man ever had a deeper sense of religion than Euripides, as is manifest from numberless passages in his works; and it very justly suited the character of Sisyphus to speak impiously, as I observed on Bellerophon."

Not. in Si-
syph. Frag.
p. 492.

Lib. xv. 20.

Euripides used to shut himself up in a gloomy cave, and there compose his works. This cave was in the isle of Salamis, and Aulus Gellius had the curiosity to go into it. He composed his verses with great difficulty. He one day complained to the poet Alceſtis, that in the three last days he had been able to write but three verses, though he had laboured with all his might. Alceſtis observed, with an air of high vanity, that he had written an hundred with the utmost ease. "Ay, but, says Euripides, you don't consider the difference: your verses are made to live no longer than these three days, whereas mine are to continue for ever." The works of Euripides, as well as Sophocles, were transmitted to king Ptolemy, when he was founding the Alexandrian library: and the thing was on this wise, as Galen relates it: "King Ptolemy, says he, sent to the Athenians to borrow the original manuscripts of Sophocles, Æschylus, and Euripides, in order to transcribe them for his library; laying down in their hands fifteen talents of silver, by way of security. Upon receipt of the books, he took care to have them wrote out on the fairest parchment, and set off with the richest ornaments: and then, keeping the originals, he sent the copies to Athens, with this message, viz. that the king had desired the city to accept of those books, and of the fifteen talents which he had left in their hands: that they had no reason
" to

“ to be angry, since, if he had neither sent them the originals
 “ nor the copies, he had done them no injury, inasmuch as
 “ they themselves, by taking a security, supposed it a suffi-
 “ cient reparation for the loss.” Lylius Gyraldus and Barnes Galen. Op.
Vol. v.
p. 196.
 have told this story with different circumstances : but we
 know not what authority they went upon.

There are now extant but nineteen tragedies of Euripides, and part of a twentieth ; though Suidas says, that he composed ninety-two. Suidas says also, that, according to others, he wrote seventy-five only ; but mr. Barnes found the titles of eighty-four. They have been often printed ; but the best edition is that of Joshua Barnes, Greek professor at Cambridge, printed in the year 1694, in folio. This editor added the scholia to it, and all the fragments he could meet with. He has illustrated many things by very learned notes, and prefixed a life of Euripides, abounding with erudition.

EUSDEN (LAWRENCE) was born in Ireland, and educated at Trinity-college in Cambridge ; after which he went into holy orders. His first patron was the eminent lord Halifax, whose poem ‘ On the battle of the Boyne ’ mr. Eusden translated into Latin, and dedicated to his lordship. He was also esteemed and encouraged by the duke of Newcastle, on whose marriage with the honourable lady Henrietta Godolphin he wrote an Epithalamium, for which, upon the death of mr. Rowe, he was by his grace preferred to the laureat. He had several enemies, of which mr. Pope was one, who put him into his Dunciad ; though we do not know what provocation he gave to any of them, unless by being raised to the dignity of the laurel. He was the author of many poetical pieces, though but an obscure person, at least before his preferment ; which occasioned Sheffield duke of Buckingham, in his Scission of poets, to mention him in the following manner :

—“ In rushed Eusden, and cried, who shall have it,
 “ But I the true laureat, to whom the king gave it ?
 “ Apollo begg’d pardon, and granted his claim,
 “ But vow’d that till then he ne’er heard of his name.”

He died at his rectory at Conesby in Lincolnshire the 27th of September, 1730.

EUSEBIUS,

Cave, Hist. literar.
 Dupin, Nou-
 vell. Bibl.
 Hen. Vale-
 sius de vit.
 & script.
 Euseb. pre-
 fixed to his
 edit. of Ec-
 cles. hist.
 De Vit.
 Constantin.
 lib. i.

EUSEBIUS, surnamed Pamphilus, from his intimate friendship with Pamphilus the Martyr, and an eminent ecclesiastical historian, was born in Palestine, about the latter end of the reign of Gallicus; that is, about the year 267. Dr. Cave thinks it probable, that he was born at Cæsarea; but we are not certain as to the place of his birth. We have no account who were his parents, nor who were his masters: but he tells us himself, that he was educated in Palestine, and saw Constantine there, while he travelled through that country in the retinue of Dioclesianus Augustus. He was ordained priest by Agapius, bishop of Cæsarea, where he contracted an intimate friendship with Pamphilus, an eminent presbyter of that church. During the persecution under the emperor Dioclesian, he exhorted the Christians to suffer resolutely for the faith of Christ; and particularly assisted his friend Pamphilus, who suffered martyrdom after two years imprisonment. In the time of the same persecution, he went to Tyre, where he was an eye-witness of the glorious combats of the five Egyptian martyrs. He was likewise in Egypt and at Thebais, where he saw the admirable constancy of many martyrs of both sexes. He has been reproached with having offered incense to idols in this persecution, in order to free himself from prison. This imputation was fixed upon him by Potomon, bishop of Heraclea at the council of Tyre: for, if we believe Epiphanius, that bishop, seeing Eusebius sitting in the council, cried out, "Is it fit, Eusebius, that you should sit, and that the innocent Athanasius should stand to be judged by you? Who can bear such things as these? Tell me, were not you in prison with me during the time of the persecution? I lost an eye in defence of the truth; but you are maimed in no part of your body, nor did you suffer martyrdom, but are whole and alive. By what means did you escape out of prison, unless you promised our persecutors, that you would do the detestable thing, and perhaps have done it?" Epiphanius adds, that Eusebius, hearing this, rose and broke up the assembly, saying, "If, when you are out of your own country, you say such things against us, it is certain that your accusers must be in the right: for, if you exercise your tyranny here, you will do it with much more assurance in your own country." Valesius observes, from the above-cited passage of Epiphanius, that those persons are mistaken, who relate that Eusebius had sacrificed to idols, and that it was openly objected to him in the council of Tyre; since Potomon did not charge him with it, but only grounded a suspicion, on his being

Hæref. 68.

being dismissed safe and whole. Besides, as Cave remarks very well, had he really sacrificed, the discipline of the church was then so rigid, that he would have been degraded from his orders; at least, would never have been advanced to the episcopal dignity.

When the prosecution was over, and peace restored to the church, Eusebius was elected bishop of Cæsarea, in the room of Agapius, who was dead; and this was about the year 313 or 314. He had afterwards a considerable share in the contest relating to Arius, priest of Alexandria; whose cause he, as well as several other bishops of Palestine, defended at first, upon a persuasion that Arius had been unjustly persecuted by Alexander, bishop of Alexandria. He not only wrote to that bishop in favour of Arius, but likewise, not being able to procure his restoration, he permitted him and his followers to preserve their rank, and to hold in their churches the ordinary assemblies of the faithful, on condition that they should submit to their bishop, and intreat him to restore them to communion. He assisted at the council of Nice in Bithynia, held in the year 325; and made a speech to the emperor Constantine, at whose right-hand he was placed, when he came to the council. He at first refused to admit of the term *CONSUBSTANTIAL*; and the long and formal opposition which he made to it, occasioned a suspicion, that he was not altogether sincere, when he subscribed, as he did at length, to the Nicene creed. About the year 330, he was present at the council of Antioch, in which Eustathius, bishop of that city, was deposed: but though he consented to his deposition, and was elected to the see of Antioch in his room, he absolutely refused it; and when the bishops wrote to Constantine to desire him to oblige Eusebius to consent to the election, he wrote also to the emperor, to request him, that he would not urge him to accept of it: which Constantine readily granted, and at the same time commended his moderation. Eusebius assisted at the council of Tyre held in 335 against Athanasius; and at the assembly of bishops at Jerusalem, when the church was dedicated there. He was sent by those bishops to Constantine, to defend what they had done against Athanasius: and it was then, that he pronounced his panegyric upon that emperor, during the public rejoicings in the beginning of the 30th year of his reign, which was the last of his life. He was honoured with very particular marks of Constantine's esteem: he frequently received letters from him, several of which are inserted in his books; and he was often invited to the emperor's table,

table, and admitted into private discourse with him. When Constantine wanted copies of the scriptures, for the use of those churches which he had built at Constantinople, he committed the care of transcribing them to Eusebius, whom he knew to be well skilled in those affairs: and when Eusebius dedicated to him his book “concerning Easter”, he ordered it immediately to be translated into Latin, and desired our author to communicate as soon as possible the other works of that nature, which he had then in hand.

Euseb. in
vit. Const.
lib. iv. c. 34,
35, 36.

Eusebius did not long survive Constantine, for he died about the year 338, according to Dupin; or 340, according to Valesius. He wrote several great and important works, of which among those that are extant we have, 1. *Chronicon*: divided into two parts, and carried down to the year 325; in which, not long before the council of Nice, dr. Cave supposes this work to have been finished. The first part, which is at present extremely mutilated, contains an history of the Chaldeans, Assyrians, Medes, Persians, Lydians, Jews, Egyptians, &c. from the creation of the world. In the second part, which is called *Canon Chronicus*, he digests the history of the several nations according to the order of time. St. Jerom translated both parts into Latin: but we have remaining of the version of the first part only some extracts, containing the names of the kings, printed with the translation of the second part. It was printed at Basil, and afterwards published more accurately by Arnould de Pontac, bishop of Baras, at Bourdeaux in 1604. But no person ever undertook to collect the Greek fragments of the original, till Joseph Scaliger published them at Leyden in 1606 in folio, under the following title, *Thesaurus temporum, complectens Eusebii Pamphili chronicon Latine, S. Hieronymo interprete, cum ipsius chronici fragmentis Græcis antehac non editis, et auctores omnes derelicta ab Eusebio continuantes. Edente Joseph Justo Scaligero, qui notas et castigationes in Eusebium, nec non Isagogicorum Chronologiæ canonum libros tres adjecit.* There was another edition, much enlarged, printed at Amsterdam in 1658, in two volumes folio, under the care of Alexander Morus. Dupin says, that
 — “this work of Eusebius displays a prodigious extent of reading and consummate erudition. It is necessary to have
 “read an infinite number of books and ancient monuments,
 “in order to compile an universal history; and to have been
 “master of a very clear understanding at the same time, in
 “order to collect such a multitude of facts, and dispose them
 “in their proper order. This is an immense labour, which
 “is

“ is a strong proof of the vast reading and prodigious memory
 “ of Eusebius. It must be owned indeed, that Africanus’s
 “ Chronicle was of great service to him, and that he has
 “ copied that author throughout his whole work. However
 “ he has corrected several of Africanus’s mistakes, though he
 “ has fallen into others himself. But it is almost impossible
 “ not to err in a work of such vast extent and difficulty as an
 “ universal chronicle. Mistakes are excusable in a perfor-
 “ mance of this kind; nor can they hinder it from being de-
 “ servedly considered as one of the most useful works of an-
 “ tiquity”.

Eusebius’s next work is, 2. *Præparationis Evangelicæ*, libri XV. Valesius tells us, that this book, as well as his treatise *De demonstratione evangelica*, was written before the Nicene council, since they are expressly cited in his “ Ecclesiastical history”, which Valesius affirms to have been written also before it: but Cave is of opinion, that the book *de Præparatione Evangelica* was written after that council, undoubtedly after his *Chronicon*, since his *Canones Chronici* are expressly cited in it. 3. *De demonstratione evangelica*. We have of this book only ten books extant, though Eusebius wrote twenty. A beautiful edition of this and the former work was printed in Greek by Robert Stephens in 1544, and 1545, in two volumes folio. They were reprinted at Paris in 1628, in two volumes folio, with a new version of the book *De præparatione*, by the jesuit Francis Vigerus, and with Donatus’s translation of the book *De demonstratione*. 4. *Historiæ ecclesiasticæ*, libri V. It contains the history of the church from the beginning to the death of Licinius the elder, which includes a period of 324 years. Valesius observes, that he wrote this after almost all his other works; and Cave says, that it was written after the Nicene council, since he mentions in it not only his *Chronicon*, but likewise his treatise *De demonstratione*. At the end of the eighth book, we find a small treatise “ Of the martyrs of Palestine”; in which he describes the martyrdom of those who suffered for the faith of Christ in that province. This has been erroneously confounded with the 8th book of the history; whereas it is a separate tract, which serves for a supplement to that book. The ecclesiastical history has been often translated and printed: but the best edition is that of the very learned Henry Valesius, who, having remarked the defects of all the former translations, undertook a new one, which he has joined to the Greek text re-
 vised

vised by four manuscripts, and added notes full of erudition. Valesius's edition was printed at Paris in 1659 and 1671, and at Francfort in 1672, with the rest of the ecclesiastical historians. It was printed again at Cambridge in 1720, in three volumes folio, by William Reading: who has joined to the notes of Valesius such observations of modern authors as he had picked up here and there. But, as Le Clerc says, "they might as well have been placed at the end of the book, since they are much inferior to those of Valesius, both for style and matter; and appear with the same disadvantage, as an ordinary painting placed by the work of an eminent master".

Bibl. anc.
& mod. t.
xv.

Eusebius wrote, 5. *Contra Hieroclem liber*. Hierocles had written a book, under the name of Philalethes, against the Christian religion; in which, to render it ridiculous, he had compared Apollonius Tyanæus with Christ, affirming, that the former had worked miracles as well as the latter, and was ascended to heaven as well as he. Against this work of Hierocles, Eusebius's book was written; and it is printed at the end of the *De demonstratione evangelica*, and at the end of *Philostratus de vita Apollonii*. 6. *Contra Marcellum, libri II*, and *De ecclesiastica theologia, libri III*. This work was designed to confute Marcellus, bishop of Ancyra, who was condemned for Sabellianism in the synod at Constantinople in 336; and it was written at the desire of that synod. It is subjoined also to the book *De demonstratione*. 7. *Epistola ad Cæsarienses de fide Nicæna*. Socrates and Theodoret have preserved this in their ecclesiastical histories. 8. *De locis Hebraicis*. It contains a geographical description of all the countries, cities, and places, mentioned in the Old Testament. It was translated into Latin, and at the same time enlarged and corrected by St. Jerom. The original with that translation, and a new version, with learned notes, was published by James Bonfrerius at Paris in 1631 and 1659. 9. *Oratio de laudibus Constantini*. We have mentioned this above: it is printed at the end of the ecclesiastical history. 10. *De vita Constantini, libri IV*. This is rather a panegyric than a life, being written in a florid and oratorical style. Some have denied this to be Eusebius's; but Cave thinks their arguments so inconsiderable, as not to deserve a particular answer. It is subjoined to the ecclesiastical history. 11. *Expositio in Canticum Canticorum*. This was not written entirely by Eusebius, but compiled partly out of his writings,
and

Socrat. lib.
i. 8. Theod.
lib. i. 12.

and partly out of those of St. Athanasius, Didymus, Nyssen, and others. It was published in Greek with Polychronius and Pfellus by Meursius at Leyden 1617 in 4to. 12. *Vitæ prophetarum*. This is ascribed to Eusebius in an ancient Manuscript, and published with the commentaries of Procopius on Isaiah, in Greek and Latin, by Curterius at Paris 1580 in folio. 13. *Canones sacrorum evangeliorum* X. The translation of these by St. Jerom is published among that father's works, and in the *Bibliotheca patrum*. 14. *Apologiæ pro Origene liber primus*, translated by Rufinus, is published in St. Jerome's works. St. Jerom tells us, that Eusebius was the sole author of the "six books of the apology for Origen," ascribed to his friend Pamphilus: but it is evident from the testimony of Eusebius himself, and from that of Photius, that he wrote the five first books in conjunction with Pamphilus, and added the sixth after the death of that martyr. The Latin translation of the first book of this work is all that we have remaining of it. 15. *Sermo in illud, "Sero sabbatorum"*. Item, *de Angelis ad monumentum visis*. These two sermons were published in Greek and Latin by Combessius. Besides these works of Eusebius, there are several extant in manuscript, which have not yet been published; and the titles of several, which are not extant. Of the latter kind, the thirty books "against Porphyry", though Cave makes but twenty-five, "are, says Le Clerc, in all probability the greatest loss, which we have sustained with respect to the writings of Eusebius: for we might have learned from them the objections of the most learned philosopher of his time, and the answers of the most learned bishop also of his time".

Aut. Nov.
Tom. 1. 77.

Bibl. Vat.
vers. Tom. 1.
Bib. Cœd. 13.

Photius has said of Eusebius, that he was a man of extensive learning, but that his style is neither agreeable nor polished. Dupin observes, that he was one of the most learned men of antiquity, as his friends and enemies have equally acknowledged; and that there was none among the Greek writers, who had read so much; but remarks, that he never applied himself to the polishing his works, and is very negligent in his style. An eminent critic of our own times styles Eusebius "the most learned bishop of his age, and the father of ecclesiastical history. Like the illustrious Origen, says he, of whom he was very fond, he hath had warm friends and inveterate enemies; and the world hath ever been divided in judging of his theological sentiments. The Arians and Unitarians have always laid claim to him — and in truth any party might be glad to have him. — He scrupled at first to admit

Martin's Re-
marks on
lesiastical
vol.

P. 187.

“ the word Consubstantial, because it was unscriptural ; but
 “ afterwards, for the sake of peace and quiet, he complied
 “ with it in a sense which he gave to it.—He seems to have
 “ been neither an Arian nor an Athanasian, but one who
 “ endeavoured to steer a middle course, yet inclining more to
 “ the Arians than the Athanasians”. Le Clerc charges Eu-
 “ sebius with shuffling in this controversy, and screening his
 “ Arianism under ambiguities : but, says the critic just quoted,
 “ why had not Eusebius as good a right to interpret the *ὁμοσιος*
 “ for himself, as Athanasius, or Alexander, or other persons
 “ had to put their sense upon it? The disputants were en-
 “ gaged in a *νυκτομαχία*, a night-skirmish, as Socrates justly
 “ calls it ; and Eusebius seems to have been willing to com-
 “ ply with the Consubstantialists as far as he could, and to in-
 “ terpret the Nicene creed in such a manner, as to make it
 “ acceptable to the Arians : and the difference at that time
 “ between the two parties was of such a kind, that it was
 “ not easy to be exactly determined”. It may be proper to
 observe here, that Le Clerc had a dispute with Cave about the
 orthodoxy of Eusebius : who, as Cave said, was a Consub-
 stantialist, but, according to Le Clerc, an Arian. See more
 of this in the articles of CAVE and LE CLERC.

Fabric. Bibl.
Græc. vni.
i. & tom. x.

E U S T A T H I U S, a very learned man and celebrated
 writer, was born at Constantinople, and flourished about the
 year 1170. He was educated for the church ; was first a
 monk, then deacon of the great church at Constantinople,
 then bishop of Myra elect, and lastly, before he was conse-
 crated for Myra, translated to the archbishopric of Thessalonica.
 Many things are recorded, of which he is said to have been
 the author ; but the works, for which he is chiefly memo-
 rable, are his “ Commentaries upon Homer and Dionysius’s
 “ Periegesis”. His “ Commentaries upon Homer” were
 first published with that poet at Rome in the year 1550, under
 the pontificate of Julius III, to whom they were dedicated ;
 and were reprinted by Frobenius at Basil ten years after.
 These commentaries are very voluminous, and frequently il-
 lustrate the text, but they are principally valued by gramma-
 rians, for the great assistance they afford, in understanding
 the Greek language. The learned Duport, in his *Gnomolog-
 iæ Homericæ*, makes a matter of wonder of it, that Eusta-
 thius, who was a Christian and an archbishop, should never
 mention Holy Scripture, and very seldom the ecclesiastical
 writers, throughout his whole commentaries, though he had

so many opportunities of mentioning both. Fabricius imputes this silence to his having collected the materials of them from the more ancient commentators upon Homer, who knew nothing of the sacred books; but, whatever was the reason, we may as well wonder, why a man of Eustathius's character, who spent so much of his life in reading and writing books, should never compose any thing relating to his profession; for we do not know that he ever did. His "Commentaries upon the Periegesis of Dionysius", were first published at Paris in the year 1577, but very imperfectly; they were greatly augmented by Fabricius, who supplied a vast hiatus between v. 889, and v. 917; and this addition was inserted in its proper place by Hudson, in his edition printed at Oxford 1697 in 8vo. When Eustathius died, and at what age, we know not; but he appears to have been alive in the year 1194.

EUTROPIUS (FLAVIUS) an Italian sophist, as Suidas calls him, wrote a compendious history of Roman affairs, divided into ten books, from the foundation of the city to the reign of Valens, to whom it was dedicated: that is, to the year of Rome 1116, and of Christ 364, or thereabouts. He was secretary to Constantine the Great, and afterwards served as a soldier under Julian the Apostate, whom he attended in his expedition against the Persians. There have been two opinions about his religion, some supposing him to have been a Christian, others a Heathen. The former ground their opinion chiefly upon a passage, where he speaks of Julian, as a persecutor of Christians: "Religionis Christianæ infector, perinde tamen ut cruore abstineret: A persecutor of the Christian religion, yet abstaining from sanguinary methods". But they seem to have more reason on their side, who conclude him to have been an Heathen, not only from his situation and character under Julian, but from the testimony of Nicephorus Gregoras, who declares him to have been "of the same age and sect" with that emperor. Vossius in Feb. Bibl. Latin. the mean time thinks, that he might be neither Christian nor Heathen; and seems inclined to rank him with many others of his times, who hung as it were between the two religions, without embracing either. The best edition of Eutropius's history is that of mrs. Le Fevre, afterwards madam Dacier, which was published for the use of the dauphin, at Paris, in the year 1683, in 4to. At the end of the tenth book, Eutropius promises another historical work, or rather a continuation

tion of this ; and he tells us, that he “ must raise his style, “ and double his diligence, when he enters upon the reign “ of such respectable and illustrious princes, as Valens and “ Valentinian ” : but death, we suppose, prevented the execution of his purpose.

EUTYCHIUS, a Christian author of the sect of the Melchites, was born at Cairo in Egypt, 876, and became very eminent in the knowledge of physick ; which he practised with so much success and reputation, that even the Mahometans reckoned him one of the best physicians in his time. Towards the latter part of his life, he applied himself to the study of divinity ; and was chosen, in the year 933, patriarch of Alexandria. He then took the name of Eutychius ; for his Arabic name was Said Ebn Batrik. He had the misfortune not to be very acceptable to his people ; for there were continual jars between them, from his first accession to the see, to the time of his death, which happened in the year 950. He wrote Annals from the beginning of the world to the year 900 ; in which may be found many things which occur no where else, but certainly many more, which were collected from lying legends, and are intirely fabulous. An extract from these Annals, under the title of “ Annals “ of the church of Alexandria,” was published by Mr. Selden, in Arabic and Latin, at London, in 1642, 4to ; and the Annals intire were published by the learned Pocock, in Arabic and Latin, at Oxford, in 1659, 4to, with a preface and notes by Mr. Selden. Besides these, Eutychius wrote a book *De rebus Siciliæ*, that is, “ concerning the affairs of “ Sicily,” after it was taken by the Saracens ; the manuscript of which is now in the publick library at Cambridge, subjoined to the Annals ; also “ A disputation between the heretodox and the Christians ; ” together with some small medical performances.

Hist.
tom.

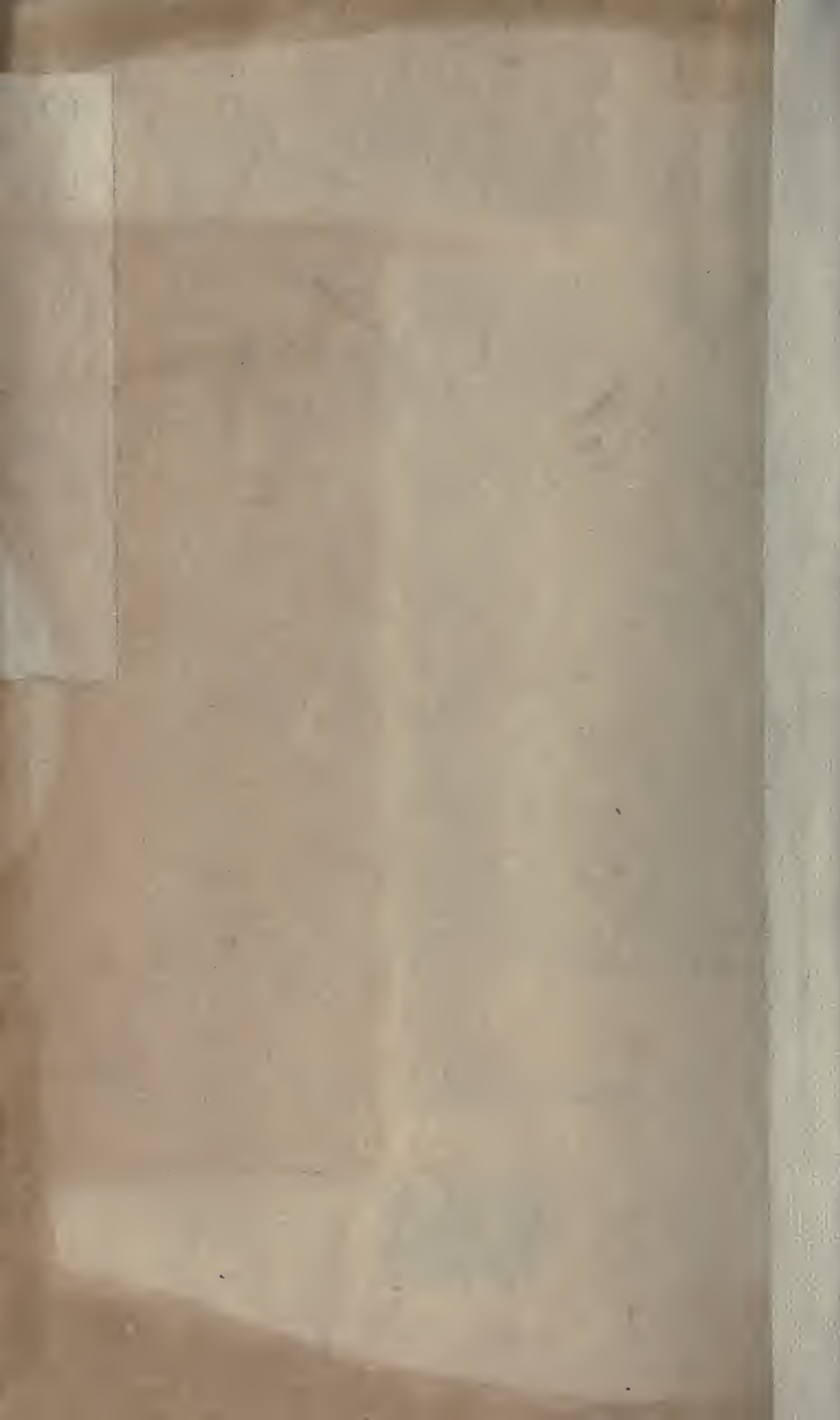
p. 96.

Oxon, 1740.

END of the FOURTH VOLUME.







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